

THE NONCONFORMIST.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

FREE CHURCHISM IN VICTORIA.

We commend to the thoughtful notice of our readers a speech on the above subject, delivered by the Rev. J. J. Halley, of Ballarat, at the recent annual meeting of the Manchester Non-conformist Association. It has the merit of describing in few words, and with great lucidity, the struggle through which the State-aid question has passed in the colony of Victoria, the extent of the victory which has been achieved for freedom, and the social and religious results which have followed it. We do not say that Mr. Halley's statement sets before us any fact which we can characterise as absolutely novel to the English mind. Most of us have watched with solicitude, frequently tinged with joy, the progress of the State Church controversy in that part of Australia, and some of us have once and again shared with the advocates of "a Free Church in a Free State" the pleasure which they cannot but have felt in the final and complete success of their labours. We are glad to have their example before us. We appreciate their experience, and shall endeavour to turn it to good account in our own sphere of responsibility and duty; and we eagerly avail ourselves of the representation embodied in the speech of Mr. Halley, both for stimulating our own minds, and for removing, as far as may be, apprehensions excited by the prospect of disestablishment in the minds of not a few of our fellow countrymen.

In the colony of Victoria, we are reminded, there is no such thing as Nonconformity, because there is no such thing as a State Church to which the law assumes that men ought to conform. There has never, we believe, been an established or dominant church in the colony, but under the Constitution Act provided for it by the Imperial Legislature 50,000/- per annum were set apart from the consolidated revenue of the colony for religious purposes, and no change could be made in the Act unless voted by a majority of two-thirds of each House of Parliament. This annual grant was distributed impartially, we believe, between such religious communities as chose to receive it. It might be augmented if the Legislature so desired; it could not, however, be diminished or abolished by less than a two-thirds majority. The provision made, if we rightly remember, by Lord John Russell, and, doubtless, intended

to be indicative of Whig liberality as well as conscientiousness, was objected to from the first by a large number of our colonial fellow subjects. The Baptists, Independents, and similar bodies refused to touch it. The Roman Catholics, the Episcopalians, the Presbyterians, the Wesleyans, and some other Methodists, received a share of it in proportion to their respective numbers. The arrangement, however, was soon found to be more mischievous than beneficial, even to those churches which profited by it in a pecuniary sense. The practical unwise of it became apparent. An agitation for the purpose of putting an end to it was very soon started, and was ultimately successful. The Government of the colony was at last obliged to take the matter in hand, and the compromise which was finally carried was that five years after the passing of the Act should be allowed to the churches which accepted the grants to make their arrangements, after which State-aid was to cease. That period has now expired. The Government in Victoria is a purely secular Government, or, as some persons in this country would describe it, a "Godless Government." It leaves religion, whether in the churches or the schools, exclusively to the care and support of those who profess to value it, and, of course, it is highly interesting to us to learn what has been the practical outcome of the experiment.

One result we note with especial satisfaction. We are not at all surprised at it. We should have expected it. But we are certainly glad to find theoretical anticipations borne out by facts. Mr. Halley shall state in his own words the change which the principle of Free Churchism has brought about in Victoria. "There is," he tells us, "a much larger amount of friendliness existing between the members of the various denominations there than he sees existing between the members of different denominations in England. In most places ministers of churches would be found attending social meetings of all the other churches in the neighbourhood. The minister of the Episcopalian Church came to give the address in his (Mr. Halley's) prayer-meeting, and he occasionally addressed the prayer-meeting in the Episcopalian Church. That was not considered an extraordinary thing. It would rather be considered extraordinary if one or other of them refused to do such a neighbourly service. The united prayer-meetings were attended by ministers of all denominations." Well, it will be admitted, we hope, that that is something—something well calculated to increase the influence of spiritual agencies throughout the colony. Wherever the State ceases to meddle with religion, the lines of sectarian distinction fade away into comparative insignificance. Men may be expected to take different views of Christian truth. They may attach so much importance to their views as to prefer associating in Church government with those who agree with them. But for the intrusion of a foreign element, however, they will generally be inclined to recognise the Christian character of, and to join in occasional worship with, those from whom they differ. So it is in the United States of America, so it is getting to be in Canada, and so in Australia. There are in all these countries many varieties of thought, but in all of them also tendencies to mutual respect. We wish it were so here. The law, however, prohibits a fair exhibition of it, and, alas!

public opinion and feeling are, to a considerable extent, based upon law.

There is another general fact resulting from the withdrawal of the State from Christian agencies to which we must advert. We need say nothing here of the sufficiency of voluntary effort to provide means of religious instruction and worship for those who lack them. That is a conclusion which, we suppose, will be generally admitted as borne out by ample experience. But what we are pleased to find is that the schools of Victoria, which are now exclusively secular, so far at least as the State is concerned, are much better provided with religious instruction by the earnest zeal of different denominations than they formerly were when religion was under the supervision of the State. To some extent, no doubt, the gratifying results to which we refer have been furthered by the comparative flexibility of public affairs in a new country, and the greater readiness of men's minds to adapt themselves to circumstances as they arise. We cannot yet do at home all that the most prosperous and advanced of our colonies have done. We have deep prejudices to overcome, inveterate habits to root up, modes of thought and sentiment and practice to push aside, and interests of preponderant weight to conciliate, before we can give legal effect to principles which some of us held dear when our Australasian Colonies were but feeble and struggling settlements. But their example in the good work encourages us in the continuance, and, if possible, the augmentation, of our efforts at home. We thank God for their success. And though the enterprise upon which we are intent is a far more difficult one than theirs was, we draw fresh resolution from their triumph, and gladly avail ourselves of the help they are able to give us.

M. DE LAVELEYE ON PROTESTANTISM AND CATHOLICISM.

IT is to be hoped that the publication of M. de Laveleye's pamphlet in an English form* will do something to awaken the people of this country from the astounding apathy into which the fascinations of Ritualism seem to have lulled them. Mr. Gladstone has undeniably done good service by his own controversial pamphlets against Rome. And he could have given no stronger proof of the earnestness with which he has entered upon that conflict than the request he made to the author of the present brochure to allow his work to be translated, and the prefatory letter he has written for the English edition. For though it would be difficult to find a critic who does his own work in a more trenchant style than the author of "Vaticanism," yet M. de Laveleye is certainly less hampered by ecclesiastical traditions, and his ideas on the real dissidence between Protestantism and Catholicism are, we venture to think, both more profound and more comprehensive. Indeed Mr. Gladstone expressly repudiates any sympathy with a brief but telling application of the writer's principles to the Anglican Church. "The Protestantism of the Protestant religion" as set forth by the Belgian politician is something a little too strong for the English statesman. All the more does the latter prove the earnestness of his anti-Papal convictions by the part he has taken in setting such views before the British public.

Whatever may be the difficulty of deciding

* The Essay is published by Mr. Murray, under the title, "Protestantism and Catholicism in their bearing upon the Liberty and Prosperity of Nations."

between the evenly balanced arguments of theologians on subtle and perplexing points of doctrine, the effect of different religious systems upon the nations of the world is very much a question of fact, requiring only sufficient evidence and common sense to decide it. And the value of the pamphlet before us for popular purposes is this, that it pretends to do nothing more than sum up facts which everyone can verify for himself. How do Catholicism and Protestantism respectively affect the home industries, the commercial energies, the political freedom of the peoples who profess them? What influence do they exert on scientific enterprise, on popular education and general intelligence? Under which system is the religious sentiment most lively, and the realisation of duty most profound? The three hundred years that have elapsed since the complete maturity of the Lutheran Reformation ought to supply us with abundant answers to these questions, if we know how to interpret their lessons. And it is the chief attraction of M. de Laveleye's argument, that leaving theological discussion altogether on one side, his one endeavour is to marshal patent facts, so that none may miss their import. One obvious difficulty in his way is the circumstance that the boundary lines of race are to a very large extent identical with the limits of opposing spiritual powers. The Reformation was adopted almost exclusively by Teutonic races, High German, Low German, and Scandinavian. On the other hand, what are called the Latin races, Italians, Spaniards, and French, together with the Irish Celts, rejected the Lutheran movement, and abide in the bosom of the Church. If then it should appear that the English, Dutch, German, and Norse nations display on the whole more self-control, more enterprising industry, and a greater faculty for constitutional liberty than others, it may be retorted that this is a matter of race and not of religion at all. To this objection it might perhaps be replied, that if the freer and more progressive races have adopted Protestantism, this must be because it is better adapted to the development of their faculties than Catholicism had proved itself in their previous experience. But M. de Laveleye has a plainer and more telling argument. He shows that in Switzerland, where the Latin and Teutonic races touch and mingle, the condition of the different cantons and even villages is determined not by their race but by their religion. Neuchâtel, Vaud, and Geneva for instance are "extraordinarily in advance" of Lucerne; Haut-Vais and the forest cantons. The former are French-speaking cantons of Latin race. The latter are German-speaking cantons of Teutonic race. Not only so, but within the limits of Appenzell, which is entirely German, "the very same contrast presents itself between the Catholic Outer Rhoden and the Protestant Inner Rhoden as exists between the inhabitants of Neuchâtel and those of Lucerne or Uri." Again, M. de Laveleye records with emphasis the fact that French Protestants banished for their religion "brought into England, Prussia, and Holland their spirit of enterprise and thrift, and enriched every district in which they settled." There are one or two slips in this part of the argument. The Lowland Scotch, who "have outrun even the English," are not Celts or Gaels, as the writer seems to suppose; and Protestant Ulster was colonised by the Scotch. But these trifling mistakes do not in the least invalidate the force of the general argument, which seems to make good the author's position that superiority in respect of education, industry, commerce, and constitutional liberty is even more a matter of religion than of race.

A telling illustration is given in a note, quoted from the Comte de Beauvoir. The islet of Sha-Myen in Canton Harbour was ceded to France and England conjointly. "In six years' time (1867) there have sprung up a little English village, a Protestant Church, a cricket-ground, &c., and magnificent go-downs for the great tea-houses of China. A pathway separates the British from the French territory. On our territory (French) there are clumps of uncultivated trees, filth, stray dogs, cats, moles, but not a single house." "The nations subject to Rome," says our author, "seem stricken with barrenness; they no longer colonise, they have no power of expansion." "Their past is brilliant, but their present is gloomy, and future disquieting." Liberty cannot be regarded as definitively established in Italy. The clerics are changing their tactics. They will no longer hold aloof from elections. And they may prove, as they have often done before, that for a people under the spiritual dominion of Rome, popular forms, like the two swords of the Japanese noblesse, are only the means of more effectively accomplishing "the happy despatch." Spain is surely not far from the bottom of the abyss. And France vibrates in

"an eternal agony between despotism and anarchy. Education of the people is absolutely essential to constitutional freedom. But the Catholic States are shown to be under a spell which makes all their efforts in this direction futile. "England alone is no more than on a level with the latter States, probably because the Anglican Church, of all the reformed forms of worship, has most in common with the Church of Rome."

We are unable to follow M. de Laveleye's argument farther. But in commanding it to the attentive study of our readers we earnestly trust that the warning contained in the last-quoted words will not be thrown away. It is not merely against the Pope or the Papacy that the argument is good; but against the whole system of "Catholicism" which clergymen of the English Church insolently boast that they are rapidly restoring in this land. It is the Catholicism of priestly power, and magic rites and the Confessional, and not the mere incident of Papal pretensions, which has wrought the world-wide mischief denounced by M. de Laveleye. And yet we, with a patience fast verging into stupidity, look on with dumb-founded apathy, while men sworn to maintain the Reformation, and paid by the nation to do it, are restoring the bedizened altars of Romish superstition, and swinging their censers, and praying for the dead, and re-establishing the Confessional, and trapping young girls into a conventional life, and poisoning thousands of weak minds with fiery rhetoric or fatherly blandishments. Only this last Sunday the silent city was invaded by a tramping host of Ritualist devotees robbed for a few weeks of their priest by a futile sentence, and ostentatiously invited to satisfy their idolatrous cravings in another national church. Within rifle-shot of the Parliament House there are now not a few churches where the vestments and the incense, and the English mass mumbled to sound like an unknown tongue, and the elevation of the Host, and the tinkling bell, and the prostrate worshippers grovelling in the very dust before bread and wine, would make our innocent readers certain that the priests were of the Roman communion. How long and how far is this sort of thing to go on? With M. de Laveleye's pamphlet before them, English people are at any rate warned of the fate they are blindly seeking. (God grant it may not be too late!)

NONCONFORMITY IN VICTORIA.

In our last number we made a brief reference to the speech made by the Rev. J. J. Halley, of Melbourne, on the above subject at the annual meeting of the Manchester Nonconformist Association; we have now the pleasure of giving this interesting address in full, as published in the local *Mormon Times*:

The Rev. J. J. Halley said that as a simple fact, there was no such thing as Nonconformity in Victoria, and in the same way Dissent was a term unknown there. In a week in England he had more frequently heard those words used than he had in a year in Victoria. There had never been a dominant church in Victoria, but it was true that in former days, under the Constitution Act, it was provided that 50,000*l.* per annum should be reserved from the consolidated revenue for religious purposes. It was further provided that no changes whatever should be made in that Act unless voted by a majority of two-thirds of each House of Parliament. No sooner was the Constitution Act promulgated in the colony than an agitation for a repeal of this clause of the Act was commenced. Those opposed to the arrangement were always successful in carrying their point in the Lower House, but in the Upper House (which, being elected for ten years, whilst the Lower House was elected only for three, contained the Conservative element in the Government of the colony) they were always defeated. He was convinced, however, that if fifteen or twenty years ago the friends of the agitation had agreed to the compromise which had been finally arrived at, that compromise would have been carried. The compromise which was finally carried was this, that five years after the Act was passed should be allowed to the churches which accepted the State grants to make their arrangements. That period during which the payment was continued had now expired. The churches which had received the State grants were the Roman Catholic, the Episcopalian, the Presbyterian, the Wesleyan, and some of the smaller of the Methodist bodies. A special payment was also annually voted to the Jews. Of course the Baptists, Independents, and similar bodies had consistently refused to take a single penny of the 50,000*l.* He had seen it stated in some of the English papers which took a contrary view to that taken by the association, that those who were Nonconformists asked for a free Church in England simply because they were not allowed to share in the spoils of the State Church. In Victoria they had a complete answer to such a statement. Their ministers in the early times of the goldfields were in circumstances almost of poverty, from the fact that the congregations had left them to go to diggings. They might easily have made up their stipends had they only gone to the State Treasury and claimed their share of the grant, which at that time would have amounted to 100*l.* or 150*l.* a year, but they were faithful to their principles, and in some poverty they resisted the golden bait offered to them by the State. The battle which they had to fight against so many vested interests was by no means an easy one. The Roman Catholic Church numbered nominally nearly one-fourth of the population, and the Wesleyan, Presbyterian, and Episcopalian Churches, which received their share of the 50,000*l.*, were also large, but of course the large number of laymen in connection with these Churches, despite the interests of their minister in the grants, saw that the whole matter was rotten from the beginning, and that it was a piece of absurdity to aid all sorts of religions, thus practically assisting the Roman Catholics, who denounced all the Protestants, and stated that three-fourths of the population would undoubtedly be lost, and at the same time supporting the Wesleyans, the Presbyterians, and Episcopalians, who would most likely say the same kind of things of their Roman Catholic fellow-citizens. Public opinion was educated upon the question, and in a little while it was found at every election for the Legislative Assembly, that a large number of electors were in favour of the total and entire abolition of State aid to Churches. The outcome was that by-and-by, instead of the bill being introduced by private members, the Government were forced to take it upon their own shoulders, and when it became a Government matter it was a more easy thing to carry it through the Upper House. One Government which took it up failed in carrying the measure, but another succeeded in carrying the compromise which he had already described. Previous to the passing of this measure there was another arrangement as to church buildings. In each township two acres of land were reserved by the State for any denomination who chose to ask for it—one acre as a site for a church, half-an-acre for a school, and half-an-acre for a parsonage or minister's house. Those who held that it was wrong to take money from the Consolidated Revenue held that it was equally wrong to take land for their buildings from the State; and while their neighbours were enabled in the centre of large towns to have reserves of two acres on which they could erect their buildings, they had to pay a large sum for a quarter of an acre on which to erect their buildings. Still they had remained firm to their principles. The compromise made in this matter was that the Churches which had taken advantage of the reservation arrangement were granted the freehold of the site, with power to sell or mortgage, on condition that the proceeds should be devoted to the purposes of the denomination. Turning next to the question of education, Mr. Halley said the colonists of course inherited many English traditions, and at first they endeavoured to carry on the education of the young by means of denominational schools. After a little while an Act was passed for the establishment of national schools corresponding to what in England were called British Schools—that was to say, they were entirely non-denominational. The national and denominational systems, however, came into conflict. Many little villages had two or three denominational schools and a national school, and the consequence was that they had the minimum of good education at the maximum of expense. An agitation on the subject began, two or three good party fights took place upon the question, two or three Governments had to succumb upon education bills, and a compromise was carried which lasted for a few years, and was not satisfactory to any party. At last, three years ago, an Act was passed which provided that the education of the colony, so far as the State was concerned, should be free, compulsory, and entirely secular. (Hear, hear.) It was ordered that every child must go to some school until he or she passed the standard provided in the Act, and it was the duty of parents to see that their children were being educated up to that standard. The Act provided that no school should be in connection with any denomination, and power was given to the Government to buy such schools as the denominations were willing to sell, and in the event of any unwillingness on their part the Government might hire these rooms, as they might any other rooms, until they themselves should have built State schools. The Act provided that in no case should the teacher give any religious instruction within the walls of his schoolroom. It provided that the schools should be opened and closed by the teachers at particular hours, and after that, the local committees, which corresponded to the school boards in this country, might let the schools for any purpose which they deemed fit, under the sanction of the Minister of Public Instruction. So far as the education by the State was concerned, it was absolutely secular. It was a capital, good education. The standard which the teachers were required to pass was high, and they themselves were in an honourable position as civil servants of Her Majesty. Their salaries in the large towns ranged from 300*l.* to 800*l.* a year, and in the small towns and villages, where these posts were chiefly occupied by schoolmistresses, the salaries would be from 100*l.* upwards. That was the position of the State schoolmaster in Victoria, and it was a position that was worth a good man's taking. There was at first a tremendous outcry against a secularising Education Act. But a strange thing had happened—viz., that there was now more religious instruction given to the young in Victoria than ever before. (Hear, hear.) The Bishop of Melbourne, who was an exceedingly good man, sent out a circular to his clergy asking them

for returns respecting the religious instruction given in their schools. It appeared from these returns that hardly any clergymen gave any religious instruction at all, and less than half-a-dozen gave systematic religious instruction. Yet these were the people who all the time were declaiming against the sin of secularising our State schools! Now religious instruction was given systematically to the school children. The plan adopted in Williams-town, where he was stationed, and in which there were two schools for 1,000 children each, was that the Episcopalian, the Presbyterian, and Wesleyan minister and he, visited the State schools alternately every week for the purpose of giving religious instruction to the children after the schools were formally closed by the teacher. It thus came to his turn once every fortnight to go for half-an-hour on the Wednesday afternoon to one of the two schools and give religious instruction. Most of the school children stayed to receive the religious lesson. A nominal rent of a shilling a month was paid for the use of the schoolroom in order that, as occupying the room, they should be tenants of the State, and should not be in the position, in any sense, religious teachers employed by the State. These schools were attended by the children of all classes, including the children of members of the Upper House, and the children of ministers and professional men, as well as of the poorest of the colony. There was a system of scholarships connected with the State schools, so that it was possible for a child to work his way up right from the elementary school to the Melbourne University, and obtain a scholarly and liberal education. So far as State education was concerned, the Catholics had set themselves most determinedly against the present Act, and would have nothing to do with it. Recently they had imported a number of Christian Brethren who were trying the effect of maintaining free Catholic schools, but when he left Victoria he had found that though the attendance at State schools had been denounced at every altar in the country, many Catholics were still sending their children there. Since arriving in England he had heard that Dean Slattery, of Geelong, was drilling his children in the school-yard, and that he had publicly stated that it might be beneficial for them to learn military drill if the State system of education continued to be the law of the land. (Laughter.) Of course they simply laughed at such puerilities. (Hear, hear.) There was a much larger amount of friendliness existing between the members of the various denominations there than he saw existing between the members of different denominations in England. In most places ministers of churches would be found attending social meetings of all the other churches in the neighbourhood. The minister of the Episcopalian Church came to give the address in his prayer-meeting; and he occasionally addressed the prayer-meeting in the Episcopalian Church. That was not considered an extraordinary thing. It would rather be considered extraordinary if one or other of them refused to do such a neighbourly service. The united prayer-meetings were attended by ministers of all denominations. Hitherto Episcopalians had not preached in Congregational churches, with the exception of the Bishop of Melbourne, who had done so under rather extraordinary circumstances. He was travelling through the bush, and came to a little village where there was only one place of worship, a Congregational Mission Church, and he found that he would either have to preach in a public-house or in a Congregational Church, and, like a wise man, he chose the Congregational Church. ("Hear, hear," and laughter.) The effect of the Act which had passed the Legislature, therefore, had been very beneficial in drawing various churches closer together, and making their members more friendly than they otherwise would have been. After giving other interesting particulars in regard to the arrangements for the celebration of marriages and the burial of the dead, Mr. Halley concluded by saying that he was glad to find that the battle which had resulted so happily in Australia was being fought here. They were quite sure, he said, to get the victory sooner or later. In Victoria they had had their fight, and now they were enjoying a freedom which was not as yet possessed in the old land; and he must confess that, after the speeches he had heard at the various meetings in England which he had attended, after the jealousies and littlenesses he had heard of and seen in his brief sojourn in England, he had not the slightest wish to leave Victoria and become an English minister. (Applause.)

THE UNITARIANS AND THE STATE-CHURCH.

The proceedings in connection with the annual meeting of the Provincial Assembly of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire, recently held at Bury, was enlivened by an energetic discussion on the State-Church question. The debate was raised by the Rev. W. Binns, of Birkenhead, who moved a petition in support of disestablishment and disendowment. Mr. Binns had given a notice of motion to this effect last year, but had failed to give the notice in writing, as the rules of the assembly require, and hence it did not appear on the agenda paper. Mr. Binns supported his resolution in a racy speech, in which he disclaimed all idea of desiring disestablishment because he did not agree with the theology of the Church of England:

If the theology of the Established Church were substantially the same as their own, he thought that the

bulk of them must feel that as a tree of State planting it cumbered the ground, and had better be cut down. They did not want to have Theism or Unitarianism petted and patronised by the State. They were inclined to think that all truth flourished best when it was left to breathe an atmosphere of perfect liberty, and it was simply in the interests of liberty, common justice, and fair play that some of them desired to see the Church of England disestablished and disendowed, so that the conforming members of the Church might learn to have the same confidence in their faith that the Nonconformist communities and even the Roman Catholics had, and also the original preachers of Christianity when they started their world-conquering faith in the little upper room at Jerusalem.

Mr. Binns also contended that the "comprehension" theory was not at all satisfactory, that it had no following in the country, that, if it could be carried out, it would be a greater national injustice and wrong than the present state of things, inasmuch as it would be opposed to the religious convictions of nine-tenths of the community. It was an unsubstantial pageant, destined to vanish and "leave not a wrack behind." The motion was opposed by the Revs. Charles Beard, of Liverpool, and Charles Wicksteed, of Hafod, partly because it came upon the assembly as a surprise and in an irregular manner, but mainly because they hold that "comprehension" is a sounder policy than disestablishment. They opposed the motion with the "previous question." The feeling of the assembly was with Mr. Binns. Mr. Beard admitting that he was in a minority; but the Rev. R. L. Carpenter, Bridport; D. Davies, Lancaster; Mr. Francis Bouet, Liverpool; with the president, the Rev. N. Gaskell, M.A., while expressing themselves as strongly in favour of disestablishment, urged that as objections had been raised on the ground that proper notice had not been given, it would be judicious to postpone the petition to the assembly of 1876. Mr. Binns stuck to his motion, but the previous question was carried by a majority of forty-five against forty, many of the supporters of Liberation voting for it on the technical ground already mentioned. Mr. Binns immediately gave written notice of a similar motion for next year, which will be placed on the agenda paper.

On the result the *Unitarian Herald* has this explanatory comment:—

The existence of a doubt whether the motion was in proper form made the deferring of the question to another year, that the usual notice of it may be given and appear in the agenda paper, the wisest course to adopt. The Liberationists, who are unquestionably in a majority in the assembly, may wait in patience. Tomorrow is lodged in their hands. They wait not to snatch a vote by any surprise or stratagem. A vote taken on Thursday on an informal motion, and without due consideration of the petition, would have been worth less as an expression of the judgment of the assembly than a vote arrived at after due notice and deliberate discussion. All that the vote now recorded means is that Mr. Binns's resolution was informal, and that the assembly ought not to express its opinion on a grave question in an untechnical, unparliamentary, and hasty manner. Nothing else can be extracted from it. We see that some of the Church and Conservative papers interpret the decision on "the previous question" as an emphatic rejection of the petition, and as a declaration against disestablishment and disendowment. Doubtless the Church Defence Associations throughout the country will make capital out of it—until June, 1876—and we shall see Mr. Beard and Mr. Wicksteed loaded with the equivocal honour of doubtful praises by Mr. Touchstone, Dr. Potter, and a paper at Exeter. We present Mr. Touchstone and the rest with the vote, but we must tell them that it does not mean what the organs of their party are already twisting it to mean. It does not mean that the assembly is against disestablishment and disendowment; the assembly voted for that by large majorities at the meeting in Rochdale in 1872, and again in Liverpool in 1873. Only it means that the assembly will not vote for the abolition of the Establishment in an informal manner. For that reason several well-known Liberationists, like the Rev. R. L. Carpenter, supported it. Let Church defenders be accurate, and the carrying of "the previous question" will have small comfort for them.

THE IRISH CHURCH.—Mr. Jenkins has given notice in the House of Commons that he will shortly call attention to the accounts of the Irish Church Temporalities Commissioners, and to move that they be referred to the Committee on Public Accounts.

ST. ALBAN'S, HOLBORN.—In consequence of the suspension of the Rev. Mr. Mackonochie, service was performed at St. Alban's, Holborn, on Sunday, by the Rev. Mr. Stanton, but after the first lesson he proceeded with the congregation to St. Vedast's, Cheapside, where the Holy Communion was celebrated with elaborate ritual.

A BISHOP ON THE AMERICAN EVANGELISTS.—When laying the foundation stone of a college chapel, at Hayward's Heath, near Brighton, on Tuesday, the Bishop of Chichester, alluding to Messrs. Moody and Sankey, lamented the weakness of the authorities at Eton. He believed clergymen of the Church of England were better qualified to give religious instruction, and thought the solemn music of the Church better than Sankey's ditties.

PROHIBITION OF PROTESTANT BOOKS IN TURKEY.—The *Eastern Budget* says:—"We learn from Constantinople that Avni Pasha, the ex-Grand Vizier, who is now Governor of Aidin, has forbidden Protestant books in the Turkish language to be introduced into the province under his administration. Such books have been circulated for some time by English and American Bible Societies in Turkey without any opposition on the part of the authorities."

THE PUBLIC WORSHIP REGULATION BILL.—It was resolved at a meeting of the Exeter branch of the English Church Union, on Friday, to undertake the defence of such members as might be prosecuted under the Public Worship Regulation Bill. A Ritualist pamphlet is in circulation advising the clergy to transfer their property to trustees, so that they may be penniless when prosecuted, to abide at their posts continuing their usual practices, and to let the bishops do their worst.

THE LATE BARON PIGOTT.—A correspondent of the *Liverpool Post* says he has received a copy of the last letter ever written by Baron Pigott. It is dated from Sherfield Hill. The learned Baron combats the theory of apostolical succession, and challenges his opponent to show that bishops, priests, and deacons were orders instituted by the Apostles. In another letter the baron states that for five years back he had been a member of a very liberal Baptist Chapel, but his views being modified he had joined the Plymouth Brethren, and "broken bread" with them the very day before fell from his horse. He then rejoiced in the fact that at length his mind had become perfectly calm and settled in regard to religious matters.

VICAR'S RATE AT HALIFAX.—At the Halifax West Riding Court on Saturday, fifty-seven persons, residents in the township of Warley, were summoned for neglecting to pay the vicar's rate. Mr. Storey, solicitor, who defended, cross-examined the collector, Mr. Richard Thomas, of Midgley, from whom he elicited the fact that he (the collector) was not in occupation of any property in Warley liable to the vicar's rate. Mr. Storey then said he had a legal objection to the payment of the rates. Mr. Thomas had admitted that he was not the occupier of any property in Warley township, and the fourteenth section of the Vicarage Rate Act provided that a collector must himself be liable to the payment of the rate in the township for which he was collector in order to enable him legally to hold the position. The magistrates' clerk considered the objection to be fatal, and the bench dismissed the cases. [Dr. Farrar, the Headmaster of Marlborough School, has declined the offer of the Vicarage of Halifax made to him by Mr. Disraeli. The property of making it a bishopric is said to be still under consideration. This living gives the patronage of twenty-nine others.]

THE PRIMATE'S PATRONAGE.—The Archbishop of Canterbury is a favourable specimen of his order. Yet a Prime Minister who had perpetrated the jobs with which he must be credited would find it impossible to hold office a week longer. Dr. Tait has now been Primate of England for seven years, and with the single exception of Mr. Plumptre, a King's College professor, a fair theologian, and an elegant scholar, to whom he gave the living of Pluckley, worth about 700*l.* a year, he has given no preference in the exercise of all his valuable patronage to a man of intellectual power. He has just bestowed the valuable living of Hadleigh, in Suffolk, worth more than 900*l.* a year, on a Mr. Spooner, the brother or cousin of Mrs. Tait. It was quite lately that he gave the living of Monk's Eleigh, in the same county, to his own cousin, Mr. Connell; while to a clergyman who married Mr. Connell's daughter, Mr. Fisher, who took up his M.A. degree in 1861, and who must therefore be a young man between thirty and forty, he gave the living of St. Mark's, Kennington, worth 600*l.* a year. Mr. Fisher, it may be mentioned, was also the archiepiscopal chaplain.—*The World.* On the same matter a correspondent of the *John Bull* remarks:—"1. A comparison of the promotions shows eleven curates as against fourteen friends and relations; but the average money value is 268*l.* to each of the former, whilst each of the latter has 656*l.* per year. 2. If promotions should not always run within the diocese—yet surely there should be a fair proportion of these—the actual average is about two strangers to one who has served in the diocese. 3. If diocesan promotion be not adhered to rigidly, yet the promotion of 'outsiders'—which always implies the setting aside of claims of service and character within—should at least be justified by some excellency or superior claims in those who are exceptionally advanced. It is undeniably not so. 4. There are many points which may not be touched upon in a mere letter, but if the Primate does, as he said in Parliament, 'regard Church patronage as a trust,' his practice falls far short of his ideal."

THE CLIFTON CHURCH CASE—REFUSING COMMUNION.—The case of Jenkins v. Cook, in which the promoter sought to compel the defendant to admit him as a communicant at Christ Church, Clifton, has been at hearing for two days in the Court of Arches, before Sir Robert Phillimore. The Rev. Flavel Cook had, it will be remembered, refused the Holy Communion to Mr. Jenkins, one of his parishioners, in consequence of the latter having expressed doubts about the verbal inspiration of the Bible and the personality of Satan. Mr. Jeune, for the defendant, contended that by the 27th canon and the rubric, taken together as they ought to be, the matter was one that ought to be decided by the bishop, and he trusted that the case would be virtually remitted to him. The Bishop of Gloucester and Bristol was then called as a witness. He said on August 2 Mr. Cook called on him and received from him assistance and advice as to the matter at issue. He gave Mr. Cook advice and instance, the latter in the shape of a draft letter to be sent by the defendant to the promoter, which set forth that he could not consistently receive him as a communicant, as he had published a book omitting certain portions of

God's Holy Word, and given his reasons for so doing. Mr. Jenkins had, in fact, printed an expurgated Bible. As he felt the canon brought this offence within its provisions, he was desirous of obeying the canon and asking the promoter to withdraw himself from his church. Another letter, marked "Private," was also put in and read, in which the bishop said he had further considered the conversation, and thought that any part he had had in drawing up a letter should be suppressed as leaving him more free to interfere, and bring the matter to a peaceful decision. The bishop said that what passed between Mr. Cook and himself was confidential only. Mrs. Mary Jenkins was examined, and deposed that she had worshipped with her husband in Christ Church, Clifton, for the last six years, and her husband had always joined in the responses and worshipped sincerely as far as she could judge. His lordship said he would take time to consider his decision, and look into the cases cited.

Religious and Denominational News.

REVIVAL WORK AND ITS RESULTS.

On Saturday evening there was a large meeting in the Conference Hall, Mildmay Park, for the purpose of hearing of some of the good results attending the special efforts which have recently been put forth for a revival of religion in London. Mr. Moody presided, and was supported by the Earl of Cavan, Mr. T. B. Smithies, Mr. R. C. Morgan, Mr. Harry Nisbet, Mr. Reginald Radcliffe, Rev. J. Stott, Mr. G. Holland, &c.

Mr. Moody said that they had met that evening to hear of some of the results attending the efforts which had been made to bring the claims of the Gospel to bear upon all classes of society in London. They were aware that the plan of house-to-house visitation had in many places been adopted, and as it was a system which he had himself often pursued with the happiest results, he was prepared to hear them speak highly of it. He very much wished it were possible for women to speak on this occasion, because, having been so active in the work of inducing people to come and hear the Gospel, he believed they would speak the best. He trusted that the time would soon come when the Church of Christ generally would wake up to the importance of having lady visitors. He supposed that, in London, they would require at least 10,000 of these visitors, who might find enough to do in every one of the 365 days of the year. (Hear, hear.)

Mr. REGINALD RADCLIFFE expressed the conviction both of Mr. George Müller and others who had a very firm belief in the power of special prayer, that a large blessing would attend the present meeting. He believed their God would answer prayer, and that there would be a diffusion of spiritual power from this gathering that would be most extensive. Some of them, he was glad to say, had been inspired to pray, not simply that hundreds but millions might be converted as the result of recent efforts. House-to-house visitation had been taken up in the provinces with the best success. It had also been greatly blessed in Brussels, and on the Continent generally, as well as in the United States. Why could they not have faith to look up to God for such a blessing to rest upon the millions of China, that amongst the Chinese themselves might arise a race of preachers who, without any college education, would be able to do amongst the people of that vast empire what had recently been done in London and elsewhere? It was a solemn and yet a gladsome thing when 3,000 people could meet as they were met this evening to hear of the good which had been accomplished in answer to prayer, and to pray for yet larger blessings. They had all heard of the awakening of souls in Liverpool, Manchester, and elsewhere, and they should now earnestly pray for the time when even a nation should be born in a day.

Mr. GEORGE HOLLAND (whose work for many years has been amongst the lowest classes in White-chapel) said he was thankful to be able to report that there was a spiritual awakening amongst all classes in his neighbourhood. French, Germans, and foreigners generally have been brought to listen to the Gospel, and had been thankful for the visits of Christian friends. Some visitors, it is true, had been ordered out of the houses to which they had gone; but amongst the very lowest classes the rule had been a kind reception. He believed they could not do better than continue the good work which had been begun, for it was certain that there were thousands in London who would never know what was meant by the Gospel but for a movement of this kind.

Colonel FIELD said that he had to do with this movement from the beginning, and that a vast amount of correspondence had passed under his eyes. From the numerous reports received from all parts of London he was prepared to say, speaking generally, that while there were many instances of visitors being rejected, there were also many cases of conversions as the result of their visits. At least 350 cases had been taken out of the different reports; and he thought they could not too heartily thank God for having been prompted in some measure to take part in this work. One thing they had to be most thankful for, and that was the beautiful spirit of love and concord which had animated all denominations. Men of all denominations had met together for counsel and for prayer, and the spirit

of love had rested upon all their gatherings. (Hear, hear.)

Captain MORTON said he had been requested to speak on behalf of two ladies who had taken part in the work of house-to-house visitation. The first reported a decided case of usefulness as the result of a simple talk and of earnest prayer. The second had been made useful to a minister's wife, he would not say of what denomination. Another interesting case was that of two young men who hardly knew how to set about the work of visiting. They prayed earnestly for Divine strength and guidance, and went out on their work. It happened that they visited a house where the master, a gentleman by position, was lying asleep on the sofa in a state of intoxication. What were these young men to do? They knelt down and prayed for him, and while they were thus engaged he awoke. He was startled at seeing them on their knees in the room, and by-and-bye entered into conversation with them. He was induced to attend one of the meetings, and he has since been again and again. (Hear, hear.)

Mr. T. B. SMITHIES said he would state one fact. The daughter of a professional gentleman felt it her duty to visit a district where some of the lowest of the low resided. Her district was one of the narrow courts leading out of Fetter-lane. She said she had no conception of the condition in which some of the poor of London lived until this visit; she was kindly received as the rule, and only from one door was she rudely repulsed. The woman to whom she addressed herself would not listen to her, and she began to feel that here she could do nothing. At last the thought occurred to her that she might gain some influence if she offered to sing to her; and she made the offer. The woman kept sullen silence, but taking this as an answer, the lady began to sing a hymn. Before she had reached its fourth verse the woman, who was listening, burst into tears as she exclaimed—"My mother taught me that hymn when I was a child." From that time the lady was always a welcome visitor. (Hear, hear.)

The Earl of CAVAN said he had found it difficult to pursue the good work in which they were engaged amongst the higher classes. It was comparatively easy to reach those of the middle and of the lower classes of society, but not so easy when they sought the ear of the rich. It had laid upon his mind, however, that this ought to be done, and he asked all to pray that the upper classes might be affected by this movement.

The Rev. Mr. STOTT and Mr. HARRY NISBET briefly addressed the meeting.

Mr. MOODY said the longer this work was kept up the heartier would be the welcome the visitors would receive. In Chicago for twelve years he had found his influence increasing year by year, although when he first began it seemed as if all were against him. Now, however, he was heartily welcomed even by Jews and Roman Catholics. He remembered once the brother of a young lady breaking open her trunk to get at her Bible, which he took out and burned. The sister had at length to say that she could not attend any more of Mr. Moody's meetings on account of the opposition of her brother. How to reach this brother was a difficulty, but it was most unexpectedly overcome. One day when he was sick, Mr. Moody went to him, but did not tell him his name. He talked to him of general matters, of his sickness, then of his soul; and by-and-by took occasion when he visited him again of shewing him little kindnesses and attentions. At last, the brother asked who the man was that was showing him these attentions, and when he found out was ashamed to see him. This feeling subsided, and eventually the youth died a peaceful death. Mr. Moody said he thought that those might be reached who had long been left alone. Almost the last man converted in his church before he left home was a publican. What was now needed was more of the aggressive spirit. He believed they had been too timid, and had known little or nothing of the spirit of Elijah on Mount Carmel. He earnestly implored all to go on with the good work which had been begun, and not to think of allowing it to stop.

The proceedings, which lasted for about three hours, were brought to a close by singing and prayer. On the following day two sermons were preached by Mr. George Müller, of Bristol.

The three services on Sunday at Camberwell-green Hall—namely, for Christian workers, for women, and for men, were as crowded as ever. Mr. Henry Varley, who has replaced Mr. Aitken at Bow-road Hall, with the help of the Jubilee Singers, attracted large audiences to the afternoon and evening services there. Major Cole, of Chicago, who on Saturday afternoon conducted another service for children in Bow-road Hall, delivered Gospel addresses to numerous afternoon and evening audiences at the Victoria Theatre, New-cut. The programme of last week is the same for this week.

It is stated that the holding of two communion meetings just before the departure of the American Evangelists from London is contemplated. It is probable that the Bow-road Hall will be used, when it is expected that the Lord's Supper will be dispensed to twenty thousand Christians.

THE GENERAL BAPTIST CONFERENCE.

The annual session of this body was held last week at Wisbech. On Tuesday the Rev. J. Aloorn, the new president, congratulated the meeting on the success of the Roman Mission, and referred to

the presence of Mr. Wall and Signor Grassi, from Rome, as most gratifying evidence of the fact. The Secretary, the Rev. J. Clarke (Leicestershire), reported that 1,400 persons had been baptized during the year, and, after allowing for all deductions, the increase of members was 612. In the afternoon a meeting was held in the Hill-street Chapel, under the presidency of Mr. G. Stevenson, of Leicester. After the formal business had been disposed of, Signor Grassi delivered an address in Italian, referring to his previous connection with the Papal Church and his subsequent conversion, baptism, and dedication to the ministry. He stated that large numbers of priests were daily applying to be admitted to their communion, and four were already receiving religious instruction from Mr. Wall. He pleaded for assistance to establish a school in Rome. The Rev. J. Wall gave an account of the conversion of Signor Grassi. A resolution was adopted welcoming Mr. Wall and Signor Grassi, and expressing the deepest interest in the work in which they are engaged.

At Wednesday morning's sitting the discussion turned chiefly upon Sunday-school teaching. The meeting was held in the Free Methodist Church, Wisbech, under the presidency of Mr. Roberts, of Peterborough. In Ely-place Church the Rev. Giles Hester, of Sheffield, preached the first association sermon to an immense congregation. In the afternoon the Lord's Supper was administered to the delegates and their friends, and an address was delivered by the Rev. Dr. Buckley, of India. In the evening a large meeting in support of foreign missions was held under the auspices of the association. Sir George Campbell, M.P., late Lieutenant-Governor of Bengal, was in the chair, and bore testimony to the value of the labours of the society's missionaries in Orissa, and especially of Dr. and Mrs. Buckley, during the late famine. There were great difficulties in the way of the missionaries, for the Hindoos and the Mahomedans were ancient races, and their prejudices were difficult to break down. He rather suggested that they should direct their attention to the conversion of the aborigines—the Khonds, Santals, and Kassas. These tribes, which were to be found in the east and west of Bengal, were more susceptible to the influences of Christianity than the Hindoos and Mahomedans, and he believed great Christian countries might be called into existence on the east and west of Bengal, and break down the prejudices of the other classes. He justified the acts of the Government in employing the missionaries in the work of education. This was a work which among the masses he had while in India tried to promote to the utmost, and had excited some hostility among Hindoos in consequence. In India the grievances of the rich only were set forth and those of the poor neglected. The press in India was in the pay of the rich, and he urged that the missionaries should be heard not as partisans of politics, but on great questions of social politics. In the great famine missionaries performed noble work and deserved the utmost praise. Dr. Buckley gave an encouraging account of the progress of missionary work in Orissa, and the Rev. J. Wall, from Rome, spoke of the interesting changes that had taken place there since the city had been opened to the Gospel. Signor Paolo Grassi, the converted Romish priest, was enthusiastically cheered on coming forward. He spoke for half-an-hour in Italian. The meeting throughout was one of the most interesting that has been held in connection with the association, Ely-place Chapel being crowded in every part.

On Thursday morning, at the invitation of Mr. Thomas Cook, the well-known excursionist, all the ministers attending the association, with their wives, breakfasted in the Public Hall. Signor Grassi and the Rev. J. Wall were present. After breakfast Mr. Cook traced the history of the Roman Mission, and referred to the conversion of Signor Grassi, appealing to the association for help to enable them to develop the interest which was being shown in the labours of their worthy friends in Rome. Signor Grassi, the Rev. J. Wall acting as his interpreter, delivered a very able address in his own language, which was heartily cheered. The following resolution was carried by acclamation:—

That this association desires to express to the Right Hon. W. E. Gladstone its deep and grateful sense of the valuable service he has rendered to the cause of spiritual freedom and national independence by the publication of his recent pamphlet setting forth the encroachment of the Papacy on the rights of conscience and citizenship.

Derby was selected as the next place of meeting. An address was voted to the churches of the Free-will Baptists of America, expressive of the deep sympathy of this association with them on the death of the late Dr. Day, of Boston, Massachusetts. Amongst the denominational legislation was the appointment of a sub-committee to prepare materials for a new hymn-book. It was reported that seventy of the churches had furnished full particulars respecting their title-deeds, and it was expected that the rest would do so. The principal business of the association was concluded on Thursday morning, and a considerable number of delegates took their departure.

On Friday it was decided that during his visit to America Dr. Burns should be requested to put himself in communication with the General Baptists of the States, and represent the association at the religious convention at Philadelphia. It appears, from a statement afterwards made, that the Rev. James Smith, the pastor of the Independent Church, who had not only placed his chapel at the disposal of the conference, but with his members had entertained the

delegates, was refused permission to partake of the Lord's Supper with them on Wednesday afternoon, the plea being that it was a close communion church. Dr. Burns and several other influential members of the conference, strongly condemned such exclusion, and after a good deal of discussion it was resolved that in future the communion service held during the sittings of the association should be open to all evangelical Christians. The conference then considered the unification scheme of the Home Missions, combining the action of the five district conferences into one general denominational body. A committee was appointed to consider the subject and report. On the motion of the Rev. Dr. Buckley, it was resolved that the association recognises and approves the Christian Vernacular Society for India, acknowledges its services to the mission of Oriissa, and recommends it to the hearty support of the churches. On the motion of the Rev. Mr. Jackson, it was resolved that this association, having heard the address of the Wisbech Temperance and Good Templar Society, heartily sympathises with its object, cordially reciprocates its statements, and unites in its earnest prayer. Votes of thanks terminated the conference.

It is stated that Mr. Pearsall Smith is seriously ill at Brighton.

The fancy bazaar for the schoolroom at Nablus, Palestine, held in the grounds of Mr. Justice Lush, in the Avenue-road, Regent's-park, produced a profit for the charity, which is quite unsectarian, of more than 300*l.*

The Rev. W. H. M. H. Aitken has resigned the incumbency of Christ Church, Everton, his intention, the *Liverpool Courier* believes, being to devote himself entirely to evangelistic work, in which (in connection with Mr. Moody) he has lately been taking a prominent part in various towns of the country.

BOWDON CONGREGATIONAL CHURCH.—The Rev. Henry Griffith, F.G.S., who has been the pastor of this church for nearly eleven years, recently tendered his resignation; and though requested by the church to withdraw it, he did not see his way to do so. At the first meeting of the church after Mr. Griffith's final decision was known, viz., June 2, it was unanimously resolved, that having regard to his character, services, and years, it was the duty of the church to make suitable provision for the Rev. Mr. and Mrs. Griffith. A committee was then appointed, consisting of the deacons and seven members of the church, to carry out this resolution; and in a very short time, above two thousand guineas have been subscribed, solely by the church and congregation, which will be invested on behalf of the rev. gentleman in the form most agreeable to himself.

LONDON MISSIONARY SOCIETY.—Some of the lay directors of the London Missionary Society's Board have just given their home secretary, the Rev. Robert Robinson, a most gratifying and gladdening surprise. As he felt constrained to decline the offer of remuneration for additional services, most cordially voted to him from the funds of the society, several gentlemen resolved to present him with a private personal gift, in connection with a letter in which they say, "While fully appreciating the generous motives which influenced you, we are not content that the service rendered should pass unacknowledged, and therefore take the opportunity of making our united testimonial, practically to carry out the original intention of the board, and at the same time to convey to you the feeling of great personal esteem and high regard which we all entertain for you." This letter was accompanied by a cheque for one hundred guineas.

ALPERTON, NEAR SUDSBURY, MIDDLESEX.—The opening of the new Baptist Chapel in this place took place on Wednesday, June 23. In the afternoon, after devotional exercise by the Rev. G. R. Lowden, a sermon was preached by the Rev. W. Stott, of St. John's Wood; after the service a tea was provided under a tent at the back of the chapel, at which 300 sat down. In the evening a public meeting was held in the chapel, presided over by W. C. Harvey, Esq.; the Rev. J. Baker opened the meeting with prayer. After a cash statement by F. Leete, Esq., the Rev. W. A. Blake, of Brentford, gave a very interesting account of the rise and progress of the cause in the village. Addresses were then delivered by the chairman, the Revs. J. H. Blake, J. O. Fellowes, J. Stanion, General Copland-Crawford, and H. Tarrant, Esq. The meeting was most enthusiastic, and upwards of 300*l.* was raised. On the following Sunday the Rev. W. A. Blake preached morning and evening, on which occasion the chapel was well attended.

THE CHRISTIAN MISSION UNDER THE SUPERINTENDENCE OF THE REV. W. BOOTH.—The annual meeting was held on the 15th inst., at the central station of the mission, the People's Hall, Whitechapel, J. Gurney Shepherd, Esq., in the chair. A very large concourse of the working classes assembled, and responded very warmly to the addresses of the Rev. W. and Mrs. Booth, W. S. Allen, Esq., M.P., R. C. Morgan, Esq., and several evangelists employed in the mission. The report showed that during the year at thirty-three stations some 138 indoor and 166 outdoor services were held weekly, being an increase on the former year of 29 in the first case and of 68 in the second. The mission employs 28 persons, but the great bulk of the preaching is done by voluntary speakers, of whom there are now 325, 90 of whom have been brought out during the year. The average weekly

attendance at the indoor services is 19,540, an increase of 10,760 during the twelve months, and 3,141 anxious inquirers have been recorded in the same period. While ministering thus to the spiritual necessities of the poor, the mission not merely teaches them to seek salvation and to work for the good of others, but also to help in defraying the cost of the undertaking. And 2,178*l.* 18s. 3d. have been voluntarily contributed by hearers during the year, thus leaving to the Christian public less than half the burden of its finances, which are now, however, completely exhausted.

SURREY CHAPEL.—The last anniversary festival was held on Wednesday, the 23rd, under the presidency of the Earl of Shaftesbury. The tables were plentifully supplied with strawberries and flowers by the ladies, most of whom brought bouquets which were afterwards tastefully arranged on the platform and the next morning distributed in the wards of St. Thomas's Hospital with the grateful appreciation of the patients. By some this annual celebration has been designated the "Floral Feast of St. Rowland." Lord Shaftesbury congratulated the congregation on their past history and future prospects, expressing his hope and conviction that with a larger and more beautiful building they would not depart from the simplicity of faith and work. The Rev. S. Minton, the Hon. and Rev. W. Fremantle, and the Rev. E. Brigg, as Episcopalians, expressed their sympathy with the work carried on, and the Rev. J. P. Chown, of Bloomsbury Chapel, delivered an earnest address and was warmly welcomed by the audience on the commencement of his labours in London. Speeches were also delivered by the Rev. G. M. Murphy, the Rev. Dr. Davies, of York-road Chapel, and by the pastor, the Rev. Newman Hall. Mr. Webb read a financial statement showing that about 6,500*l.* was in hand towards meeting 11,500*l.* still due to the contractor. It was hoped that this might be obtained before the opening of the church, so as to avoid the burden of a heavy debt. The fittings would still have to be provided for. The congregation of Surrey Chapel had recently engaged to contribute another 2,000*l.*, and the pastor had taken on himself the responsibility of obtaining 5,000*l.* These efforts had been so far successful that the amount now needed was reduced, as stated, to about 5,000*l.* Some excellent music was given by the choir during the evening. It is hoped that Christ Church may be ready for opening in the spring of next year.

MISSION CONFERENCE OF CHURCHMEN.—On Tuesday morning, at the Cannon-street Hotel, under the presidency of the Bishop of London, a conference of Churchmen on Foreign Missions was commenced, with a view of maintaining and stimulating Christian zeal and energy in that department of the Church work. In opening the proceedings, the Bishop of London observed that although it was common to speak of the eighteenth century as a period of great religious torpor, it should not be forgotten that it was in that period that the first efforts were made to make the English Church a missionary Church. During the past seventy years, in carrying on her missionary work, the Church had done more than in any previous seventy years of her history, with the exception, perhaps, of such times as when Christianity was extended by the sword. There were, however, shortcomings to lament as to the way in which missions had been conducted, and he could not help thinking that in developing a native ministry the action taken had been too timid. If ever a possession were given to this country under the direction of God's providence it was the vast population of British Indias. The Bishop of Edinburgh read a paper on "A Native Ministry: the best Mode of Developing it" in which he ably advocated the extension of the blessings of Christianity by means of a thoroughly educated and well-developed native ministry. The Rev. J. B. Good followed with a paper on the same subject, and a discussion ensued. In the afternoon the Archbishop of Canterbury presided at the conference, and in his opening remarks pointed out that there was now distinct testimony by those who were best qualified to give it as to the necessity for the spread of the Christian religion in India. Papers were read by Professor Monier Williams and Bishop Cloughton on the "False Religions of the World, and the Best Way of Dealing with Them." The Bishop of Gloucester and Bristol, the Rev. J. Marks (Burmah), the Rev. N. Barker (Natal), the Rev. J. B. Good (British Columbia), the Rev. N. Trew (Burmah), and Sir Bartle Frere addressed the meeting. The latter stated that one cause of the non-success of missionaries arose from ignorance of the religion they were endeavouring to destroy. Another subject for discussion was "The Manners and Customs of Western Christianity, and how far they were to be enforced on Converts to the Faith." Upon this the Rev. R. Caldwell and the Rev. Jas. Long read papers. Another meeting, held in the evening, was presided over by Earl Nelson, who took the chair in the absence of the Lord Mayor.

ST. LEONARD'S-STREET CHAPEL, PIMLICO.—A very interesting event took place at this little place of worship on Thursday evening last. It may be known to some of our readers that for some twenty years past there has been a religious organisation here superintended by Mr. C. E. Mudie and Mr. Brand, who are in fact the lay pastors of the church, and have laboured on its behalf in season and out of season for a whole generation, as stated below. The present building has been in use for such purposes, viz., for Sunday and weekday services and Sunday-schools, for some twenty years as an undenominational place of worship, in a neighbourhood where all such efforts are needed.

As many of our readers may be aware, the senior pastor—if so we may designate him—has been absent about four months on a lengthened visit to Egypt and Palestine, and on Thursday last the congregation decided to welcome his return home again. The chapel was appropriately decorated, and a *soirée* was held, the stated worshippers, with a few outside friends—some of whom had received their religious training in St. Leonard-street Chapel, and are now engaged in useful Christian work in other districts of the metropolis—filling the chapel. After devotional services, Mr. Brand, who presided, expressed, on behalf of those present, his delight and thankfulness at Mr. Mudie's safe return after his long tour. There was then brought in, and placed on a stand, an address, beautifully written and mounted in a large and very handsome frame, to the following effect:—

The members of the church and congregation assembling in St. Leonard's-street Chapel, Pimlico, desire on this, the twenty-fifth anniversary of the foundation of the church, to express their sincere and grateful recognition of the manifold obligations under which they have been placed by the devoted and persevering services of their two friends, Charles Edward Mudie and Richard James Brand. By the blessing of God on their earnest and self-sacrificing labours, continued during several preceding years, this church was in the year 1850 first established, and by their faithful instructions, their watchful oversight, and their earnest prayers, it has during the past quarter of a century been edified and increased.

The church and congregation desire to praise the Great Giver of all good for the rich blessing they have enjoyed, in the sincere faith and holy characters of these their devoted ministers, and would humbly offer their thanks first to Him, then to them, for the many personal advantages they have thence derived, especially for the patient guidance they have received in their endeavours to follow Christ, and for the helpful encouragement which has ever been supplied in times of difficulty or depression.

They earnestly pray that the richest blessing of the Father of all Mercies may abundantly rest upon their beloved friends, and while offering these words of grateful affection, humbly trust to be able by God's grace to give a better and truer expression of their gratitude in their own future action and lives.—June, 1875.

When this admirably expressed address had been presented to Mr. Mudie, a similar surprise also awaited Mr. Brand. A *fac simile* of the address, framed in exactly the same manner, was forthcoming, and was presented to him amid cordial tokens of delight from those assembled. Both gentlemen feelingly acknowledged this unexpected act of gratitude and affection on the part of those present; Mr. Mudie supplementing his speech with a few reminiscences of his travels, which were related with an eloquence and humour that deeply interested the audience. Those who listened to his speech might well believe that Mr. Mudie has collected a store of information relative to his travels in the East which would form the material for a valuable and attractive lecture. The meeting was brought to a close by a short speech from Mr. Carvell Williams, who expressed his gratification at being present on such an occasion, when the devotion of the two lay pastors of St. Leonard-street Chapel had met with so fitting and touching an exhibition of grateful feeling from those who had derived benefit from their labours. He said that the history of the work done there was unique and most suggestive. During the proceedings several appropriate hymns were sung by the choir and audience, and about ten o'clock a very interesting meeting was brought to an end.

Correspondence.

DISESTABLISHMENT.

II.

To the Editor of the Nonconformist.

SIR,—When I wrote to you, on April 23, the letter which you did me the favour to publish in your impression of May 12, I hoped to have followed it up soon by a second, but many and pressing claims upon my time have intervened, so that I have not been able until today to put pen to paper again on the subject. As the question I am dealing with, though of vast importance, is not a burning one at the present moment, I felt it better to wait until I could give a few hours consecutively to the writing of my second letter, rather than snatch a few odd moments at intervals in the midst of more urgent engagements.

In my last I referred to a paper which appeared in the *Record* of April 23 headed, "The Governing Principle." Since then a second article appeared by the same pen on the very day on which I wrote. I have also had the advantage of reading a long article in the *Hour* of June 3, entitled, "The Principle of Church Establishment; or, National Religion a State Necessity." It is written by the Rev. G. R. Badenoch, LL.D. I can only repeat, with regard to these two articles, what I said in my first letter with regard to article No. 1 in the *Record*—that unless the advocates for Establishment have something more forcible to advance they will not carry conviction to any thoughtful mind that has been awakened to grapple honestly with the subject. Perhaps I could not do better in this present communication than to run through the arguments put forth in the *Record* and the *Hour* in order to justify what I have said as to their inconclusiveness.

And first for the *Record*. There is the same con-

fusion in the second article which I noticed in the first. The writer leads off by introducing a good man as giving utterance to the following:—

"I admit your principle. I gladly hold all the wealth God has given me as a steward. I myself am not my own, but have been bought with a price. Hence everything I possess is the rightful property of my Lord. I never question this for one single moment. Nevertheless, in parish vestries, at school boards, in the House of Commons—among Jews, Papists, men who believe nothing—I cannot presume to exalt myself as the only possessor of the truth. I dare not assume that Christianity is true or that Popery is false. In the position I occupy as a public man, I can hold and act upon no other principle than this, 'Every man has a right to his own opinions,' and therefore it is that, painful as I may feel it, my vote is always given against the Church, against reading the Bible, and in favour of secular education, and non-establishment."

I have given this passage nearly in full as a specimen of the nonsense which men can permit themselves to write. Let me ask the writer whether he has ever met one single individual who has given utterance to such silly drivelling? The only remark that need be made about it is that no good man, who could say with truth, "I myself am not my own, but have been bought with a price, hence everything I possess is the rightful property of my Lord, I never question for a moment this fact"—could by any possibility so stultify himself as to say, "I dare not assume that Christianity is true, or that Popery is false."

There comes a long quotation from the *Free Church Magazine*, with every word of which I agree; but it does not touch the question. I agree also, and am certain that every Christian man of every denomination will agree, that "the Christian law—'whether ye eat or drink, or whatever else ye do, do all to the glory of God'—ought to be in full force, avowed, acknowledged, gloried in, always and everywhere." And that—"What a proprietor is in his island, or in his coal mine, or on his estate, that and nothing else ought he to be in public." All this I acknowledge, but it does not touch the question.

To the query—"Is there a governing law in the Bible of Divine authority which men are at liberty to set aside, or suspend, at their pleasure?"—every Christian man in the country will answer emphatically, "No! there is no such permissive law." But this does not touch the question.

The noble words of Lord Shaftesbury—"Neutrality in religion is impossible. A man must either believe or not believe. If he does not believe he is an infidel, and there is an end of the matter; if he believes, he is bound by every conceivable consideration, with all his soul, with all his heart, with all his mind, with all he possesses, to do all that in him lies—in a legitimate way—that the Word of the Lord may have free course and be glorified"—every Christian man would endorse. But they do not touch the question.

Most certainly Lady Howley's bequest two centuries ago, and Dr. White's bequest, and the offer of 50,000/- by a wealthy Methodist, for the maintenance of Christian truth and worship, were Christian acts—all of them exemplifications of St. Paul's principle. And most certainly no just or honourable man would think of cancelling these gifts, or any similar ones, and of confiscating the property. But neither does this touch the question.

So much for the *Record*. Now for the *Hour*. And, if not taking up too much of your space, it may be as well to begin, here again, with a somewhat long quotation, to show the kind of illogical dust by which good men allow themselves to be blinded, and seek to blind their neighbours.

"What do our opponents say?" cries Dr. Badenoch, on the subject of Church Establishments. "They allege that Church Establishments are a sin; that a nation, as such, ought to have nothing to do with religious belief; that there is no such thing as a national conscience; that there should be religious equality all round—'Fair play and no favour'—in short, 'a free church in a free State.' These views are supported, not by an appeal to Scripture, but to circumstances and considerations which do not touch the principle. In defence of our position we appeal to experience, history, and the Bible."

From this opening passage we should have expected an attempt to show that established churches are right and Scriptural; that there is, or ought to be, such a thing as a national conscience; that there should not be religious equality all round; that, "fair play and no favour" is a bad principle; and that there should be an enslaved Church in a domineering State, or a dominant Church in a priest-ridden State. Instead of this the writer goes off into the usual platitude about "the civil power being an ordinance of God as well as the Church," which no one except an atheist dreams of denying as far as I know; and then winds up his first paragraph by saying—"In considering the question of Disestablishment we have to lay aside accidental circumstances, and look at the Church in the light of her doctrines as maintained in her creeds, standards, and formularies. The same with the administration of the civil power. If either be inconsistent with the great standard of morals, let us correct, but not destroy."

Does Dr. Badenoch fail to see that the question of Establishment and Disestablishment is a far wider and deeper one than can be decided by any reference to the presumed purity of the creeds, standards, and formularies of any particular Church? Does he fail to see that, strictly speaking, the creeds, standards, and formularies of the Church of England are not of the

essence of an Established Church, and therefore are amongst those accidental circumstances which he very properly says must be set aside in considering the question of Disestablishment? Even supposing the Church of England had doctrinally no flaw; gave no countenance to priesthood; upheld everywhere "the Gospel of the glory of the Blessed God" in all its glorious simplicity; and was as a city upon a hill, compact together, wherein all was harmony and peace and love; the question might still be raised even by her own children—"Is such a Church as capable of promoting God's glory when trammelled by State connection, as she would be were she set free from those trammels?" And if this question might legitimately arise in the case supposed, much more is it legitimate when the Established Church, from the very fact of her being established, obstinately clings to many of the rags of Popery; tolerates, or shows herself unwilling or unable to deal with, corrupt practice; and shelters in her bosom, under the shield of all her bishops save one, unscrupulous men who are false to the Protestant principles on which the Church is founded—whilst, instead of peace and harmony and love, that Church is divided into three separate camps, which have absolutely no affinity one with another, and are only kept in seeming alliance by the silken bonds of a high social status and the golden chains of more or less valuable preferment.

"We appeal," says Dr. Badenoch, "to experience, history, and the Bible." When I read this, I said to myself, "Now, then, I shall be assisted in arriving at a conclusion on this all-important question." Alas! How was I disappointed! As I read on I found myself in the position of a man, who, anxious to find his way at night, along a not very clearly defined road on an open common, is continually retarded by a blinding whirl of dust, and who, after two or three starts forward, and two or three halts to rub his eyes and to clear out the dust, only gets back at last to the point from which he started.

For what does Mr. Badenoch's appeal to the Bible amount to? Well, first of all there is a dissertation about the sword and conscience. "The sword is only a temporary expedient. The conscience needs enlightenment. How is it to be enlightened? By reason, experience, and the Bible. Conscience is worth nothing as a guide to men unless instructed by the Bible. Conscience and the Bible tell us that the civil power is ordained of God. Our Lord and His apostles acted on and taught this doctrine." The powers that be are ordained of God. "This was said when there were Pagan States, &c., &c., &c." All perfectly true. No Christian will dispute a word of it. But when Dr. Badenoch adds, "How much more when there are Christian States?" and draws an argument from this question in favour of Establishments, I dispute his "How much more," and deny its relevancy. Is it possible that any should fail to see that the declaration, "The powers that be are ordained of God," is a most general and absolute declaration, and admits of no "How much more" in any supposed case? The declaration is identical with other quotations from Scripture relied upon, such as—"By me kings reign and princes decree justice," &c., &c. These and similar passages are simply statements of the absolute sovereignty of God, and they are true always and everywhere, in every country and in every age, and refer to heathen, Mahomedan, and infidel rulers, just as much as to those who profess Christianity. The words—"The powers that be are ordained of God," were spoken at a time when the great rulers of the world were the heathen Roman Emperors, who persecuted the Church, ordering Christians to deny Christ, and claiming for themselves Divine honours; and they were as absolutely true of Nero as of Henry VIII. or Queen Victoria. Such quotations, therefore, do not touch the question of Establishment or non-Establishment.

Dr. Badenoch is no less unfortunate in another quotation from Scripture on which he relies. After having referred at length to several documents—the Liturgy and Articles of the Church, the "Old Scottish Confession of Faith," the Coronation Service—he exclaims, as if he had got his opponents into a tremendous fix, "We ask those who wish to disestablish the Church, whether they are prepared to deny the doctrine laid down in those documents?" meaning, I presume, the doctrine that Christ our Redeemer is "King of Kings and Lord of Lords." And, then, he adds:—"They seem to forget the command 'given by Paul, 1 Timothy ii. 1, 2,'" I say Dr. Badenoch is as unfortunate in this quotation as in his preceding ones, for the "kings and all in authority" for whom Paul bids "supplications, prayers, intercession, and giving of thanks to be made," were the same heathen Roman Emperors and their delegates to whom I have before referred. Neither does this, therefore, touch on the question of Establishment or non-Establishment.

Let me say for myself that, were the Church disestablished to-morrow, I should still obey Paul's exhortation; I should still as fervently as now pray for "that gracious Queen and governor that she (knowing whose minister she is) may above all things seek Thy honour and glory," &c.; I should still pray for "the High Court of Parliament," that God "would be pleased to protect and prosper all their consultations," &c.; I should still pray for the "Lords of the Council and the magistrates," that God "would give them grace to execute justice and to maintain truth." In a

word, I should still hold all that I now hold in those respects. The matter in dispute, therefore, is here again left untouched.

When Dr. Badenoch asks—"Are the means for Christianising the masses, apart from the National Church, sufficient?" he forgets two things—(1) that we are nowhere told that the aim of the Gospel is to Christianise the masses; (2) that this is, after all, one of the accidental circumstances which he says at the commencement of his article must be set aside in considering the question of disestablishment. Let me, however, ask whether Dr. Badenoch thinks that the sceptical sciolism which we have in scores of our pulpits, the formal platitudes which we have in hundreds, and the High-Church and Ritualistic rubbish which we have in thousands, are means adequate to Christianise the masses? All such considerations, therefore, fail to touch the matter in dispute.

There are a great many other points in Dr. Badenoch's article which might be easily shown to be answered—for instance, that there is any necessary connection between disestablishment and Republicanism, or between disestablishment and national atheism, or between disestablishment and national irresponsibility; but I restrain. All such questions, I repeat, are beside the mark, and do not touch the real point at issue.

Indeed, I am reminded by these articles, on which I have been commenting, of a circumstance which occurred shortly after I was first ordained. A zealous friend put into my hands a book whose aim was to establish the doctrine of "apostolical succession" in the Anglo-Papistical sense. The result, however, was, as far as I am concerned, that the doctrine was disestablished from my creed for ever.

Having got, then, no assistance from the most recent public expositors of the principle of a National Establishment, I must come back to my original questions.

1. Is the establishment of Christianity enjoined in the Word of God?
2. If not enjoined, is it directly, or by implication, prohibited?

3. If not prohibited, and therefore presumably not in itself wrong, is it desirable? Is it really the plan most conducive to the spread of Divine truth and to the banishment of error? In a word, is it better calculated to promote the glory of God and the well-being of man than non-established Christianity?

But my letter has already reached too great a length, I must therefore subscribe myself as before,

Very faithfully yours,
NEMO CAMBRENSIS.

UNIVERSITY COLLEGE HOSPITAL.

To the Editor of the Nonconformist.

SIR.—The following advertisement is cut from the *Church Times*. Many of the Nonconformist supporters of University College, which professes to ignore all religious tests, will be glad to be informed whether this advertisement implies that all the nurses in its hospital must belong to the Church of England. The advertisement does not absolutely state so; but it looks suspicious, and comes from a suspicious quarter.

Your obedient servant,

A NONCON.

"NURSES.—There are two or three vacancies open to women of a superior class, members of the Church of England, to be trained as Nurses in a London hospital, under the Sisters of the All Saints' Home. Age from twenty-four to forty. Application to be made to the Sister Superior, University College Hospital, Gower-street, W.C., between the hours of ten and twelve."—*Church Times*, June 18.

CLERGYMEN IN NONCONFORMIST PULPITS.

To the Editor of the Nonconformist.

SIR.—In a letter which you did me the favour to insert in your issue of Wednesday last, I endeavoured to point out that the ecclesiastical law, which according to Mr. Fitzjames Stephen forbids clergymen of the Established Church to occupy Nonconformists' pulpits, is diametrically opposed to the teaching of our Saviour and His apostles.

Since then the subject has been very exhaustively discussed in the public press, and while it is noteworthy that one or two of the clerical papers express sympathy with Dean Stanley and Mr. Fremantle, the majority emphatically assert that any change in the existing state of the law is unnecessary and impolitic.

Conspicuous amongst the latter is the *Church Times*, an organ of the Ritualistic party, and in which, in an article entitled, "Amateur Dissent," various reasons are adduced condemnatory of any alteration in the law. The chief argument, however, brought forward by the *Church Times* is that Dissenters are "rivals and enemies, rather than supplements, to the community, of which the Anglican clergymen is a pledged official." As such it is contended that Nonconformists are by no means proper persons for clergymen of the State-Church to associate with in public worship.

Already we had been told that the teaching of Dissenters is "dangerous and heretical," that Dissent is "a great sin," that Nonconformists cannot be "holy men," and that it is "assuredly wicked" to enter their chapels, "because they worship God according to their own evil and corrupt imaginations, and therefore their worship is idolatrous." (Questions of Church Cate-

chism," by the Rev. F. A. Gage, M.A.) But, Sir, this is the first time we have been authoritatively told that Churchmen consider Dissenters as their "rivals and enemies."

If, however, such be the case, clergymen of the Established Church cannot but remember their Master's beautiful words, addressed to all churches and sects alike, "Love your enemies" (Matt. v. 44); and to carry out such an injunction surely there can be no better or more effectual means than by mutual association in the public worship of God.

But besides considering Nonconformists as "enemies and rivals," it is evident that the *Church Times* believes their activity in advocating the cause Mr. Fremantle has at heart, is but a preliminary step to other and more important demands. Dissenters, it is insinuated, are anxious to have some share in the wealth of the Established Church. Once permit Churchmen to enter Nonconformists' pulpits, and Nonconformists will in return claim admission to the pulpits of the National Church, by allowing which Churchmen would acknowledge Nonconformists to be "on a level" with themselves, and all ground for the exclusive privileges of the former would be removed.

Churchmen may, however, rest assured that, in wishing to promote greater Christian unity and friendship, Nonconformists have no desire to act the humiliating and repugnant rôle of rivals with the State Church for Government aid. Dissenters are content to believe that the religion of Jesus Christ is above requiring temporal assistance, and they have not forgotten the Apostolic precept that "They which preach the Gospel should live of the Gospel" (1 Cor. ix. 14). Nonconformist ministers prefer less of this world's goods with religious liberty to the fetters of State rule, however richly they may be gilded. Nor will Dissenters ever be guilty of rivalry with those who for pecuniary reasons surrender freedom of conscience, accept the Sovereign as "Supreme Governor of their Church," and solemnly promise that from his or her dictates there shall be "no varying or departing in the least degree."

I am, &c.,
W. S. ADAMS.

THE LATE REV. JAMES MURSELL.

To the Editor of the *Nonconformist*.

SIR,—I have the pleasure to inform you that through the unbounded generosity of Christian people of every name, the fund for the benefit of the widow and children of our late friend, the Rev. James Mursell, now amounts to £3,000.

As considerable sums, amounting in all to hundreds of pounds, are still expected from towns that have not yet reported to us, my committee is of opinion that the list should be closed as soon as practicable.

I am, Sir, yours very truly,
CHARLES ROSEVEAR, Hon. Secretary.
Benwell View, Newcastle-on-Tyne,
June 29, 1875.

Colleges and Schools.

NEW COLLEGE.

The annual general meeting of the subscribers and friends of this institution was held at the college on Friday evening last. Tea and coffee were served previous to the meeting in the library, which was well filled with ladies and gentlemen. Professor Newth occupied the chair, and was supported by the Revs. Dr. Kennedy, W. Farrer, LL.B., J. C. Harrison, Dr. Stoughton, and Dr. Patten, of New York, and amongst those present we also noticed the Revs. S. Minton, J. B. Heard, Dr. Raleigh, T. W. Aveling, R. A. Redford, Ll. Bevan, E. White, and Mr. C. E. Mudie. A hymn having been sung, prayer was offered by the Rev. G. Wood, of Bristol, after which

The Rev. EUSTACE R. CONDER, M.A., addressed the students on the subject of preaching. When he was a student himself it was a wise maxim of one of the professors that "every man is himself, and it is useless for him to try to be another." Each one had in himself the germ of possible excellence, and his success depended upon its cultivation. Another maxim was, "Let your first sentence be worth listening to, because it is the only one you can be quite sure will have the attention of your audience." Bearing these maxims in mind, how could he say something which would be of use to those whom he addressed? One thing, which might and would vary as human character varied, but some measure of which was a sine qua non of preaching, was power. The one unpardonable sin of the preacher was to be weak. The power to lay hold of the hearts and minds of his hearers, and make them think, he must have wherever he got it. They must have been struck with the variety of power in different men—what was one man's strength was another man's weakness. If they thought the power was in the faults, and tried to copy them, they would find it was not so. Sometimes it seemed to lay in a charm of grace and manner belonging to the preacher which was impossible to analyse or communicate, but without which no one could stand in the first rank of preachers. A man might make many mistakes as to his own power, and even preach for years before he learnt the special line in which he could be useful to others; but nothing could anticipate experience in that matter. But their preach-

ing must be effective, must have power to produce an effect upon the hearers at the time and place where it was delivered. The maxim, "Have something to say and say it," was a very inadequate rule for preaching, as they might not be able to get people to listen to it through its language being unintelligible to them. A better rule was, "Have something to do and do it." Have some direct aim and purpose, and try to attain it there and then. There was no such thing as a good sermon without it was good for those who heard it. As a good dinner was that which nourished the bodily life of the eater, so a good sermon was that which instructed the hearers and was made part of their thought and feeling, and furthered their spiritual growth. He did not speak slightly of written sermons—the young preacher should write a good deal, but the bare written sermon was only powder and shot, and it all depended upon how it was aimed to secure the desired effect. A sermon was a living utterance, and lived only upon the minds of those who heard it. To produce such an effect that the words would live afterwards in their thoughts and characters was the whole scope of preaching. Faith in the preacher's own message was needful. Not only that general belief in the Gospel as from God, and in Christ as his Redeemer, without which no preacher should enter the pulpit, but an intense conviction of its being God's message through him to those to whom he spoke. It mattered little what a man's theory of inspiration was so long as he could appeal to Scripture as his own standard. He must feel that truth confers authority upon the lips that spake it. The strongest evidence of the truth of Scripture was the power it had of laying hold of the heart and conscience. But care was required in its exposition, and the doctrine of a crucified Saviour, the forgiveness of sin, the reality of prayer, the truth of God's promises, must be preached as known to be true. There were difficulties in the way of simple faith, and they might suppose, looking forth upon the age, that no former race of preachers went forth against such fearful odds. But they were not new difficulties, only they appeared so to those just girding on their armour. Some might have wandered already, but happy the student who had gone through his doubts, and left college, a humbler, simpler believer in God's promises than when he entered!

One great result of the fierce attacks on Christianity would be to drive Christians home to their own convictions and to break the power of tradition. There were two elements of power in preaching which college teaching rather checked than promoted,—common-sense and sympathy. By common-sense he understood philosophy upon a small scale. It made swallow flights, each one with a distinct aim, and it was wonderful how it often hit the mark. It was a faculty which people were dependent upon and exercised every day. Their preaching should be to make people feel that religion was not some sublime speculation, but a practical affair of daily life, and as much a matter of fact as husbandry or housekeeping, and they must bring it to bear upon them as those things did. It was no paradox to say that a regular college course was not favourable to the cultivation of common-sense, for its object was to put everything in system, and to make a man work in order, and move in an orderly line, whereas the course of common-sense was quite different. In the guerrilla warfare of daily life common-sense must have other training. No preaching could be effective which lacked feeling. It should be tinged with poetry and imagination, but it must have sympathy, which was the key of the heart. If they wished others to weep, they must weep themselves, though if their hearers could not see the reason of their doing so they would probably laugh at them. They must know others' failings, and anticipate those failings, and then they would strike the keynote of their hearts. And what a waste of power it was to be firing away at the bulwarks, if with the key they could enter the fortress. The student's life did not tend to nourish that, for he mingled with those whose thoughts were always in the same train, and it did not bring out that strong sympathy with the wave of life rolling up to the doors. It was of infinite importance to them to do what they could to strengthen that sacred sympathy. Let them talk with all kinds of people, visit the sick, teach the young, read the newspapers, and take an interest in human life, and be prepared to plunge into it on leaving college, and to make the thoughts and feelings of their people their own. He had not spoken of the power of intellect, because there was no danger of their undervaluing that. A student was apt to forget his former self, and that the people who used to sit beside him are the same as they were, and he forgets what will interest them. Intellect and true thought were in the long run the greatest powers and prime motors in human progress; but the preacher had not to deal with things in the long run, but with those who were listening to him, and with them thought was not the most powerful thing, and therefore, although they were to think and study, they must not bring their library into the pulpit. They had to feed hungry people with food convenient for them, not to set a whole ox before those who perhaps only needed a little essence of meat. A man must make the most of his power, and increase it by concentration. There was nothing a young preacher was more afraid of than being narrow, but if a man had to choose between them it would be better to be narrow and deep and strong, than wide and weak and shallow. Breadth was good, but it was weakness when it was but a stream quitting its channel, leaving its bed

dry. There were people who measured their strength by the acreage of slush in which it flowed, and in that mind every familiar object disappeared, and people called it escaping from traditional paths! That fog and bog theology passed with many for magnanimous thought. If he must choose, he would rather be a brook deep and strong, turning a mill, than he would be any number of miles of swamp and morass. The great ocean of life began to open before some of them, and they were ready to push out upon what lay before them. Some might soon find an entrance into harbour. To others there might be a long voyage through which God would lead them on. Might He send them a safe voyage, and speed and keep them on the way, giving them the spirit of power and of a sound mind, and at its close might they hear the sweetest music any ear could hear, the voice of the Master saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord!" (Cheers.)

Dr. PATTON, of New York, then offered prayer on behalf of the students who were about leaving the college, and a hymn was sung.

Professor NEWTH said they were again deprived of the presence of their esteemed friend, Sir Charles Reed, who was to have presided, but had been summoned to the dying bed of his brother-in-law. He was sure their sympathies would be with him. Dr. F. J. Wood had consented to supply his place. That gentleman having taken the chair, called upon the Secretary, the Rev. W. F. FARRER, who stated that letters apologising for non-attendance had been received from the Hon. and Rev. W. Fremantle, the Revs. Dr. Halley, Dr. Brook, Dr. Davis, Dr. Oswald Dykes, A. Hannay, Mr. G. F. White, and others.

Mr. FARRER then read the report, which commenced by referring to the fact that a quarter of a century had elapsed since the foundation of the college, and that not one of the professorial chairs was now held by its original occupant. Allusion was made to the decease of Mr. Joshua Wilson, of Tunbridge Wells, who was an active supporter, and one of the trustees of New College. The council had adopted a special minute, expressive of their feelings on the event. The resignation was also reported by Mr. J. Remington Mills, of the treasurership, which office he had held for more than eleven years, and that Mr. G. Frederick White had consented to undertake the duties. The experimental arrangements for the instruction of some of the theological classes had encouraged the council to give them a permanent character, and the following appointments had been made. The chair of Biblical Historical Theology, together with that of Homiletics and Pastoral Theology, from which, owing to the pressure of his engagements, Dr. Raleigh was compelled to retire, had been accepted by the Rev. Dr. Stoughton. The chair of Apologetical Theology had been accepted by the Rev. Dr. Kennedy, M.A.; that of Systematic Theology by the Rev. R. A. Redford, LL.B., and that of Logic and Mental and Moral Philosophy, by the Rev. J. Radford Thomson, M.A. The yearly engagements in the art classes have been continued for the next session. The introductory lecture at the commencement of the session was delivered on Friday, October 2, 1874, by the Rev. Professor Kennedy, D.D. The number of students retiring at the vacation was thirty-four. There were in addition six lay students, and altogether there were a total of fifty-four on the books. Two had matriculated in London University; four passed the first B.A. examination, two with honours in logic and moral philosophy, and Mr. F. W. Aveling, M.A., had obtained the degree of B.Sc. To Mr. F. W. Clarke, B.A., had been awarded the Mills Scholarship, to Mr. John Davies the Rees Scholarship in connection with Brecon College, and Mr. J. A. Mitchell had gained a Pye-Smith prize of £20. The accumulation of dividends for the Selwyn Book Fund, it was proposed to turn to account as would be explained by the Principal. The Kendall and Binney Fund (£2870) had been invested, and prizes in connection with it would be awarded that day. Three of the students had got settlements, two of them in missionary spheres, and others of the senior students were likely to take the same step. The several village and preaching stations have been maintained, and are highly valued as affording opportunities for the practical training of the students, as well as of spiritual benefit to the congregations. Allusion was made to various practical improvements in the building and grounds, the cost of which (£600.) has been borrowed from the funded property, and will, it is hoped, be defrayed by a special effort. Further improvements will hereafter be required. The general state of the funds calls for renewed efforts on the part of the supporters of the college. The voluntary contributions are £115 in excess of the amount of last year, owing to more liberal congregational collections, but this and other sources of income hardly keep pace with the losses from death and changes. The council appeal for active assistance in securing new subscribers. There have been valuable donations of books and manuscripts to the library, which are gratefully acknowledged. In conclusion, the council refer to the fact that those who occupy chairs in the New College are successors in the direct line of Doddridge, and Conder, and Gibbons, and Pye-Smith. What had been done in the past encouraged hope for the future.

The Treasurer's account, which was then presented, showed the total receipts from all sources had been £4,676. 18s. 8d., and the expenditure £4,719. 5s., leaving a balance of £27. 6s. 4d. due to the treasurer.

Professor NEWTH then reported on the course of studies pursued during the past year, and expressed his satisfaction at the attendance and conduct of the students, practical proof of which was given by the number of certificates of honour awarded, which exceeded by two those distributed last year. The first certificate of honour and the Selwyn Prize was awarded to Mr. F. W. Clark, and certificates were also taken by Messrs. J. R. Bacon, Alfred Kluft, Walter Ebba, A. W. Willifer. The Halley Scholarship was awarded to Mr. E. A. Hytche, surpassing Messrs. C. W. Lyon and J. W. Rogers, who had obtained an equal number of marks. A second Halley Scholarship (none having been given last year) was awarded to Mr. J. A. Mitchell. The Bennett King Scholarship was awarded to Mr. John Davis, and the first Bicaney's Prize of £10. for good speaking to Mr. G. F. Wright, and the second (£5.) to Mr. Henry Irving; the elocution prize, offered by Mr. Clapham, to Mr. T. T. Sherriff. The prize for Selwyn Essay was divided between Messrs. F. W. Clark and C. W. Gardner. Rather more than twelve months ago the council, with a view to encourage the study of theology, offered a prize of £10. for the best essay on "Sacrifice." Drs. Angus and Reynolds and Canon Westcott adjudicated over the six essays sent in, and the prize was awarded to Mr. Alfred Cave, of Berkhamsted. The various prizes and certificates having been presented by the Chairman,

A resolution adopting the report was then moved by the Rev. Dr. RALEIGH, who said it was scarcely necessary for him to commend the report to them, as they were all good friends of the institution. He wished he had known earlier that the council looked to him for that service, as he might then have pursued some of the hints contained in the report. That twenty-five years of history ought not to be dropped out of sight, as it was a cycle, a large portion of a man's life, and in the life of an institution. What had it been to that institution? The change which had come was impressively signified by the fact that not one professor who occupied his chair when it began its life in that form now remained. To some had come the grandest change which could happen to any minister—they had got sublime elevation and gone into the skies. Others were still alive, but not there. He was not old enough nor wise enough to make fitting reference to those men, but he could not forget the first president of that college, Dr. John Harris, with his gentle, courteous manner, kindly spirit, rich, musical voice, and his face as it had been the face of an angel; Mr. Neander, who was rough and strong and nervous, but true and faithful and good, and always had his enthusiasm about his own proper work at the bursting point; Mr. Godwin, of whom they could have but kindly feelings, and they would like to see them sometimes; Dr. Lancaster, and Dr. Wm. Smith, who he was sure had not lost his interest in the progress of the institution. But as to the institution itself had it been a prosperous twenty-five years? Had it been a success? He thought it had, although it had not taken form and shape before the world in any manifest and noisy manner. It consisted not in the professors nor in the students now in the institution, but of the men who had been prepared and gone forth to the ends of the world to labour till life should end in the service of their Divine Master. About two or three hundred men had thus gone forth, and were engaged in ministerial duties. The highest kind of influence had thus gone out from that institution, which had therefore been a success in the spiritual sense; but he wished it was a greater success. They had all the machinery there for training young men, and the times called for wise, well-instructed, true-hearted young men to enter upon that highest work of the Christian ministry. He would do anything for that establishment, whose claims needed to be brought more before their people, who would help it more if they were only there to see those young men and the working of their college. They wanted some presentation of its claims which should not be vulgar, but which would command it to others. He had great pleasure in moving the adoption of the report. (Cheers.)

The Rev. S. MINTON thought it a great honour to be asked to second the resolution, but he could speak better if there was anyone to oppose it. He could bring an antagonist who would say that the work to which they were sending those young men was not the work of the Christian ministry at all, and that all they did was a semi-rebellious work against the Church of Christ. The speaker then related a meeting with the Rev. Dr. Moffat, to whom he introduced his son as one who was about to enter the ministry and go to Africa, and described the way in which that veteran missionary said to him, "Oh! you are going to live for others. What a glorious thing that is!" and the intense affection he manifested towards him, although he had never seen him before. He felt he should like to get hold of a real genuine believer in apostolical succession, and make him read up the history of Dr. Moffat's lifelong work, and then ask him to look at that man and say if he really thought he had been living a long life of direct virtual rebellion against the Church of Christ by going forth to preach and administer sacraments? Those words of Dr. Moffat's, "You are going to live for others," might be applied to each of those young men who were entering the ministry. The resolution was adopted, and the Rev. J. C. HARRISON, chairman of the council, moved the following resolution:

That this meeting has learned with regret that John Remington Mills, Esq., treasurer of New College, London, for more than eleven years, finds it necessary to retire from the office which he has held with so much advantage to the

institution. They recall with pleasure the connection of his family, for several generations, with one of the institutions out of which New College has arisen, as well as the valuable services which he has himself rendered to the college from the time of its first establishment—especially his liberality in the foundation of the scholarship which bears his name, and the attention which he has given to the duties of the treasurership during his tenure of that appointment. Receiving his resignation with reluctance, they beg him to accept their most cordial thanks; and at the same time respectfully request him to continue to the institution the benefit of his advice and aid as an honorary member of the council.

He was thankful to Mr. Conder for what he had said and to Dr. Raleigh, whose speech he thoroughly endorsed.

He had known Mr. Mills for many years, and knew his strong adherence to Congregational principles and to evangelical truth,

and his liberality. It was proposed to build a large hall for their meetings, which would cost £5000, and Mr. Mills had generously promised £500 towards it if others would give the same.

The Rev. T. W. AVELING seconded the resolution, and endorsed all that Mr. Harrison had said respecting Mr. Mills. Such men as Mr. Mills and Mr. Wilson were needed to give efficiency to such institutions, and their removal made it necessary that the constituency of the college should be more widely extended. He hoped Dr. Raleigh's words would stir up many slumbering churches to contribute to it more largely.

The Rev. J. B. HEARD, M.A., moved a resolution appointing council, professors, and officers, which was seconded by the Rev. W. W. GILL, B.A., a former student, now a missionary in the Pacific, and adopted.

The Rev. E. WHITE moved a vote of thanks to the auditors. It was said that they were living in an age of special doubt, but the best method of meeting that atheism was to manifest that love of God in their lives against which no atheism could stand. He believed that atheism would eat out the old mythology, but he had no fear from scientific or from popular atheism. What was most needed was a connected explanation of Scripture, and it was only as ministers and teachers formed a passion for exposition of the Scriptures that doubts would be met.

The Rev. R. D. WILSON seconded the resolution, which was adopted.

The Rev. W. F. FARRER moved a resolution appointing additional trustees of the college lands. The Rev. Dr. KENNEDY seconded it, and it was adopted.

The CHAIRMAN, in expressing his sympathy with them in the work of the past session, said, as a layman, he should be very glad if all those entering the ministry had some experience of what life really was, so that when they came into the pulpit they might speak of real temptations and trials. He would urge them to make themselves acquainted with the real state and condition of those who would form their congregations, for unless they did so their preaching would not go home to them and do them the good it might.

Professor LORRIMER moved and Professor NEWTH seconded a vote of thanks to the chairman, which was cordially adopted, and the meeting was closed with the benediction pronounced by the Principal.

CHESHUNT COLLEGE.

The one-hundred-and-seventh anniversary of the Countess of Huntingdon's College was celebrated on Thursday at the college, which is picturesquely situated at Cheshunt, Hertfordshire. The proceedings commenced with the celebration of Divine service, the Rev. Newman Hall, LL.B., officiating. The annual sermon, an especial feature at the anniversaries at Cheshunt, was preached by the Rev. Joshua C. Harrison, who took for his text the words, "For Christ sent me not to baptize, but to preach the Gospel" (1 Corinthians i. 17).

At the conclusion of the service the visitors and students repaired to a spacious marquee erected on the lawn, where an excellent cold collation was provided. Lord Ebury presided, and amongst others present were the Marquis Townshend, the Rev. H. Allon, D.D., the Rev. J. Legge, D.D., of China, the Rev. Newman Hall, LL.B., Mr. C. E. Mudie, Mr. W. G. Spicer, Dr. R. Reynolds, Mr. E. Sheffield, Mr. W. H. Williams, the Rev. Dr. H. R. Reynolds (President), Mr. Bateman Brown, Mr. J. T. Beighton (secretary), &c. The CHAIRMAN, in proposing "Prosperity to the Countess of Huntingdon's College, Cheshunt, Hertfordshire," said he took a peculiar interest in that institution, because for the greater part of his life he had had the most earnest longing for the union of all truly Protestant denominations in the country. What little influence he might have had had invariably been directed towards this end, he having taken all possible pains to remove the stumbling blocks which prevented the Protestant Church from being united more closely than it was at present. If they met together oftener he believed those angularities which existed would be worn off. But he had a much stronger reason than that for desiring to promote Christian union. From his boyhood he had been deeply impressed with the teaching of the 13th chapter of the First Epistle of St. Paul to the Corinthians. (Hear, hear.) It appeared to him that not only was that chapter unanswerable, but that it spoke to everybody's heart. Everybody must feel how perfectly true it was. It through God's grace the teaching of the chapter should become universally accepted and acted upon, armies might be done away with, and certainly the ecclesiastical army, which had been largely recruited of late, would be able entirely to suspend its operations. He had a still stronger reason for desiring

to promote Christian union. There were no clergymen, and could be very few laymen present who did not know that we had to contend in these days with very great difficulties—with gross ignorance, sin, materialism, infidelity, sacerdotalism. He believed that an enormous tendency to ritualism or sacerdotalism (he said so with the deepest feeling of sorrow) was to be found in the Church to which he himself belonged. He greatly feared that it had very much spread amongst the younger generation. But if Christians of all denominations who were sound in the faith were to join together and concentrate their forces in attack on these enemies of true religion, his belief was that it would acquire such an impetus as would enable them successfully to contend against all the evils of which he had spoken, and to meet which—whatever might be the case now—would hereafter tax their whole strength and energy. His lordship concluded by expressing his ardent desire for the prosperity of Cheshunt College. Dr. REYNOLDS then read the report, which stated that at the commencement of the session there were thirty-six students, of whom nine had left or were about to leave. The number of students had therefore been considerably reduced since the commencement of the session. In connection with the evangelistic work of the students, 1,738 services had been held in 264 places. The Rev. Dr. ALLEN, the honorary secretary, then gave the financial statement, from which it appeared that there was a deficiency in the funds amounting to £75, which would have been about £300, but for special contributions, of which he read a list, headed by a donation of ten guineas from Lord Ebury. He appealed for an increased number of annual subscribers, and said that if they could obtain an increase of £300 in the annual subscriptions, the college would be in easy circumstances. Dr. ALLEN proposed the health of the preacher, to which the Rev. J. HARRISON responded, and was followed by the Rev. Dr. LEGGE, the well-known missionary from China, who made an earnest appeal for more labourers in the missionary field. It was a great mistake to suppose that any man was good enough for missionary work; no man was good enough for it. The Marquis TOWNSHEND, in proposing the health of the "Professors and Past Students of Cheshunt College," said that it was quite sufficient for anyone to come there and to make himself acquainted with the general objects of the institution, and its practical working, to excite in him a warm interest in regard to it. The Rev. G. B. RYLEY responded to the toast in behalf of the old students of Cheshunt College. (Cheers.) The meeting was afterwards addressed by Mr. Bateman Brown, of Huntingdon, and the Rev. R. Redford, LL.B., of New College, London. The Rev. NEWMAN HALL, in proposing the health of the chairman, referred to Lord Ebury's efforts in the cause of liturgical revision, and expressed his belief that schism must always result from an attempt to combine all Christians under one form and in one visible body. Real union had always existed. More good was, he thought, done in connection with the various denominations than if they had been bound together in outward conformity. The CHAIRMAN, in replying to the toast, said that although to a certain extent he thought complete external union neither possible nor desirable, he believed there might and ought to be a much nearer approach to union than there was at present. One of the best methods of cultivating this spirit would be that the ministers of the Church of England and the various denominations should occasionally preach in each other's pulpit. (Cheers.)

The company then left the tent and repaired to the college chapel, where the interesting ceremony of presenting the certificates of honour, the prizes and the certificates of studentship, was performed by Lord Ebury. Dr. REYNOLDS read the various reports in reference to the annual examination. The papers on philosophy were, he said, remarkably good, and the whole examination afforded gratifying evidence of diligent study. Lord Ebury then distributed the prizes and certificates, and shook hands with each of the recipients, who were heartily cheered by their fellow-students. The following is a list of the prizes and certificates:—

LIST OF HONOURS.

Exit Examination in all the Studies of the College.—

I. J. H. Hollowell, Soper Theological Scholarship.

II. James Mensies.

The Third Year's Studies—Greek, Hebrew, Ethics, Exegesis, Theology, Church History: I. Joseph Martin, Prize. II. Joseph Cockin.

The Second Year's Studies—Latin, Greek, Hebrew, Metaphysics, Exegesis: I. Percy Atkinson, Prize. II. R. W. Dodgshun, Prize.

The First Year's Studies—Latin, Greek, Mathematics, Exegesis: I. F. W. Skinner, Prize. II. F. J. Morish, Prize. III. W. S. Houghton.

*Elocution and Homiletics—The prizes given by the proprietor of the *Christian World*: Seniors—Joseph Martin, Joseph Cockin, *aequales*. Junior—W. S. Houghton.*

After the distribution, Lord EBUARY briefly addressed the students, and, towards the close of his remarks, warmly congratulated them on having such a president of their college as Dr. Reynolds. (Cheers.) Dr. EVANS, professor of Hebrew and philosophy, who was very heartily cheered by the students, in proposing a vote of thanks to Lord Ebury, said that his lordship's whole life had been spent on the side of truth. He had had the pleasure of knowing Lord Ebury at home, and could testify to the respect and admiration which was entertained for him by the neighbourhood in which he lived. (Cheers.) The Rev. FRANK SODEN, of

Clapton, seconded the vote of thanks, which was briefly acknowledged by Lord Ebury. The proceedings in the chapel then terminated.

A public tea was afterwards provided in the marquee, at which a very large number of visitors were present.

INDEPENDENT COLLEGE, TAUNTON.

The prizes won by the students during the half-year ending at midsummer were distributed in the schoolroom of this flourishing institution on Wednesday evening, June 16, previous to the break-up for the holidays, by the Rev. John Tetley, of Silver-street Baptist Chapel, Taunton. There was a large attendance of the relatives and friends of the boys, principally ladies, who seemed to take much interest in the proceedings. The prizes were books, all of them standard works. Prior to their distribution the following report was read from the Examiner, Mr. Edward Seymer Thompson, M.A., Fellow of Christ's College, Cambridge, and Assistant Examiner in Classics to London University:—

I have conducted an examination of the Independent College, Taunton, extending over four days, from Wednesday, June 9, to Saturday, June 12. In the course of this examination I have reviewed every class in the school, and, with very few exceptions, I have examined each class in every subject taught in it. The examination has been, excepting, of course, in the mathematical branches, entirely *vivæ vocē*. I am happy to be able to report the state of the school as decidedly satisfactory. I have been particularly struck with the uniformity of merit of the instruction given. The knowledge of the lower classes seemed to be, as far as it went, quite as thorough and accurate as that of the higher, and it is evident that the masters have, one and all, done their work in a painstaking and conscientious manner. I found the classes in Latin throughout thoroughly well-grounded in grammar. The first-class had read and had acquired a very good mastery of the Catiline of Sallust. They answered readily questions in grammar and simple question on the subject-matter. Without wishing to disparage any class I would give a word of special praise to the third and fourth Latin classes, who had been reading respectively Cesar and Eutropius. The examination passed by these classes was extremely creditable. In Greek the first-class were able to read Homer, and showed themselves equal to the test of giving an account of the peculiar Homeric forms. Of the French classes I can speak most favourably. They have evidently been able and carefully taught. I have little hesitation in saying that the knowledge of the language acquired by the boys is of a more substantial kind than that generally attained by schoolboys of the same age, and is capable of being made of real use to them in after life. In mathematics the work throughout the classes was characterised by readiness combined with accuracy. I have little doubt that the practice of mental calculation, attention to which has long been one of the traditions of the school, contributes largely to this result. The first class appeared equal to any fair test in arithmetic that could be proposed to them. They had advanced in algebra to quadratic equations, including summation of series, &c., and had mastered the first four and the sixth books of Euclid. Without attempting to make special remark on the classes in each of the other subjects, I will merely say that the education of the boys in natural science and English is not neglected. As to writing, I can testify, from the results which I have seen, to the attention bestowed on this important branch of education. I would sum up the general conclusions to which the examination has led me by saying that the education given at the Independent College appeared to me of an eminently rational and useful kind. There is no attempt at display, and I could nowhere discern the slightest trace of "cramming." As far as I could see, it seemed to be everywhere the case that what the boys had learnt they also understood. I would express a hope that the practice of sending boys up for the University of London matriculation examination will not fall into disuse, as there can be little doubt of there being material in the school by which it might distinguish itself in that competition in future years. In the above statement I have dealt with the school merely in its educational aspect, but I have every reason to believe that the interests of the boys are as well attended to in other respects as they are in that about which it is my special province to report. Nor have I forgotten to take into account the disadvantage which the school must have been recently under through the much-to-be-regretted indisposition of the principal, for whom the respect which I entertained when formerly under his tuition has only increased as subsequent time has made me more able to appreciate my obligation to him.

Mr. TETLEY, in expressing his gratification at this very creditable report, read the following memorandum by the Principal (the Rev. W. H. Griffith, M.A.) in regard to future action:—"As the Universities now offer to conduct the examination of private schools, our committee, regarding such an examination as the best means of assuring the public that the education supplied by them is of the highest order, have resolved to avail themselves of the assistance of University examiners, and to submit the school to an annual thorough examination. They propose also to encourage the pupils to compete at the Oxford or Cambridge Local Examinations. With this view they have adopted the following scheme of prizes, viz.:—That two exhibitions of the value of £15 each, and two of the value of 10*l.* each, be annually awarded to such pupils as pass either the junior or senior Oxford or Cambridge Local Examinations, tenable for one year, such exhibition to be awarded as the result of position in the examinations taken; that prizemen passing the matriculation examinations of the London University shall be entitled to retain their exhibitions for two years; that if a prizeman pass his matriculation examination in the first division during the first year he shall be entitled to receive two years' payment, without residence during the second year being insisted on; that any

pupil passing his matriculation examination in the first division shall be entitled to receive a further prize of 5*l.*, and if passed in honours, 10*l.*; that pupils (not exceeding ten in number), who pass the junior or senior Oxford or Cambridge Local Examinations in each year, and are next in position to exhibitors, receive one guinea each." They would, therefore, see that it was possible for one boy to win 40*l.* in the year, for the first year at any rate, and some of the exhibitions could be held, under certain circumstances, for two years. (Hear, hear.) It seemed to him (Mr. Tetley) that the managers were presenting very strong inducements indeed to the pupils to seek to qualify themselves for the examinations, and, if possible, to pass and win the prizes and the advantages which a higher education would bring them.

After a few words from the PRINCIPAL, relative to the exemplary conduct of the pupils during the past half-year, he said he had to introduce Master W. Evans, the successful candidate for the Spencer prize, 5*l.* worth of books awarded by Mr. Spencer, their president, for proficiency in geometry and mathematics—(Hear, hear); also Master Allner, the winner of the prize, 5*l.* worth of books, given by Mr. Wills, of Bristol, whose father was a vice-president of the college, for English and geography. Mr. TETLEY then distributed the various prizes, speaking words of congratulation and encouragement to each of the prize-takers. A musical entertainment by some of the pupils followed, and was much appreciated; after which the Rev. W. LEE, of Bishop's Hull, moved, and Mr. WALTER MAYNARD (as one of the old boys) seconded, the various votes of thanks, which were briefly responded to by the Rev. W. H. Griffith, M.A.

ORPHAN WORKING SCHOOL, HAVERSTOCK HILL.

On Thursday, the 117th anniversary and examination of boys and girls of the Orphan Working School, Haverstock-hill, came off, under the presidency of Joseph W. Pease, Esq., M.P. The attendance of friends was very large, and the hall was well filled by eleven, when the proceedings commenced. On the platform, in addition to the chairman, were seated the Rev. R. Maguire, the Rev. J. Rodgers, the Rev. W. Tyler, the Rev. J. P. Chown, Messrs. Charles Tyler, J. Anthony Denny, J. Kemp Welch, &c. The proceedings commenced with the children singing, "Arise, shine, for thy light is come." After that there was an examination in Holy Scripture, conducted by the Rev. Robert Maguire—who had come at the last moment to take the place of a gentleman who had promised to attend but was unable to do so. The "Dawn of Song" having been sung by the children, Mr. J. S. Gladman conducted the examination in geography. In the absence of Mr. F. B. Aveling, the examination in botany was conducted by Mr. Smith, the head master. Mr. J. Easton, of the Parochial School, Borough-road, examined the children in grammar. The girls as usual examined themselves in domestic economy under the superintendence of Miss Haynes (the head mistress), and that their knowledge was not merely theoretical was clear when one of them read a statement that during the year the girls had mended 16,789 stockings and 11,677 other articles, and had made 166 pinafores, and 177 dresses, and trimmed 270 hats, &c. After a part-song, Mr. W. J. Spratling conducted a very searching examination in mental arithmetic, the answers to which were as satisfactory to him as they were astonishing to the hearers. The distribution of prizes, as usual, was divided into two parts. Amongst the special prizes and rewards given in the morning were the John Fry Prize—a silver medal and 2*l.* in money for the best boy in the school, awarded to Jasper William Chandler and to Maud Priscilla Gunstone. The George Sturge prize, for a loving disposition, was given to Frank Harry Vans and Violetta Matilda Barker. The Macassey prizes, for general proficiency united to high moral character, given by James Macassey, Esq., barrister-at-law, in memory of his late brother, a former scholar, were won by George William Chandler; second prize, Hallam Carter Legg; third prize, Thomas Collins Frost, among the boys—and Catherine Charlotte Young, Fanny Knight, and Annie Marian Walmsley among the girls. A special reward was presented to Edward Charles Dawkins, who was prevented by illness from competing for a class prize, as a mark of appreciation of his diligence and perseverance. The George Sturge prize, of ten shillings, for the girl who has shown most diligence in needlework, neatness, and quickness combined, was awarded to Annie Baker. The prizes were mostly well bound and useful books or money awards. An interesting prize was that in mental arithmetic, which was awarded on the spot, immediately after the examination was over, by universal suffrage to a lad named Alexander, and to Jessie Emma Mather. The pupil teachers and general monitors were also not forgotten. Some of the special prizes may be worth mentioning, such as Mrs. Ball's, to a girl named Green for industry and activity in house-work. Dr. Gervis gave prizes for good scrubbing, for ironing and laundry work, and for good management of a bedroom. Two of Mrs. E. T. Sturge's prizes also deserve mention, such as that of ten shillings to the girl who has shown the greatest neatness in person, propriety, duties, &c., and of a similar sum to the girl who has been specially noticed for good manners and politeness during the

year. It is also to be noted that this year prizes in swimming were awarded, and that they were won by boys and girls alike. The way in which these prizes were received spoke well for the moral teaching of the children, each child on going up receiving a hearty cheer as if a brother or sister had succeeded in the struggle. One missed old faces, especially the benevolent features of Mr. Soul and those of some of the examiners, but the great fact remains that the school goes on and flourishes.

After the prizes had been distributed, the chairman made a few remarks. He was much touched by the remembrance that the children were orphans, and he thanked God the friends and teachers had been so successful, and that the children were brought up so well, and so well stored in knowledge, not only for this world, but the next. He was anxious people should remember how little of the real expenses of the place were derived from endowments. It had been supported mainly by the liberality of friends. He was especially interested in the John Fry, the George Sturge, and the Macassey prizes, also he rejoiced in the swimming prizes; and he was glad to find that they were awarded to boys as well as girls. He was sure that the children who were leaving the school that day, would have a grateful remembrance of the kindness with which they had been trained, and would not forget the religious instruction received there. As to himself, he had inspected the school from top to bottom, and was quite gratified with everything he had seen. The Rev. J. P. Chown spoke of the privilege of being connected with a church that had done so much for the school. As orphans the children were objects of special interest. He wished them God speed. He had listened with astonishment to the answers received, and he hoped the children would be monuments of Christian charity. He could not help thinking how nobly they were being trained by God's grace to fight the battle of life; and he ended with proposing a vote of thanks to the chairman, who has a name of power in the north, and whom he had known intimately for thirty years. The motion was seconded by Mr. Kemp-Welch, who said he was particularly gratified, as treasurer, at the chairman's allusion to money, which they much needed. The motion having been carried, the chairman having acknowledged it, the children having sung "God Save the Queen," the company adjourned.

Then followed a luncheon, after which a few speeches were made, the chairman, in laudatory terms, proposing "The Queen." After that the chairman gave the toast of the day, "Success to the Institution." In acknowledging the toast the treasurer, Mr. Kemp Welch spoke of the chairman as one who had shown special interest in the institution. They were, he said, not a rich charity, and were greatly in need of annual subscriptions. The next speaker, the Rev. W. Tyler, contrasted the state of the institution now with what it was when he was first acquainted with it. In responding to a vote of thanks to the committee, Mr. Charles Tyler stated that their work was a labour of love. The Rev. Robert Maguire gave "The Health of the Officers of the Institution." Mr. Spratling acknowledged the toast of "The Examiners," given by the Rev. John Rodgers, who confessed that the school was quite up to the requirements of the London School Board. The company then repaired to the grounds to see the children drilled and at play.

In the evening the hall was again filled to hear the children further examined and to witness the further distribution of prizes. After this work had been got through, the chairman, E. Anthony Denny, Esq., who has been connected with the institution some twenty-five years, said he was glad to see the motto, "Peace on earth and goodwill to men," on the ceiling. He hoped they would never forget that such an institution was the outcome of the Christianity in which they were taught. He was sure that the boys who answered the questions in arithmetic would, in time, be able to play five games of chess without once seeing the board—one of the most difficult things he knew—and contended that the Eton boys were not so well educated as they.

We learn with regret that the poet Longfellow is so weak in health that his physicians have strictly prohibited him from work.

A report that the *Echo* has been sold to Mr. Albert Grant is confirmed by the *Guardian*, which states that "the price is said to have been 40,000*l.*" The *Daily News* states, by request, that "Miss Francis Power Cobbe has relinquished her connection with the *Echo*." Mr. Gladstone has written a complimentary letter to Mr. Arthur Arnold on his retirement. Is the *Echo* about to become a Tory organ, or a medium for ventilating financial operations?

The *Domestic Servants' Journal*, founded in the interests of the domestic servant, is to be published. We should have thought these members of our social commonwealth had power, peculiarities and imaginary grievances enough, without filling their heads with new fancies.

A movement has been set on foot to secure for the nation the principal works of Mr. George Cruikshank. The collection embraces upwards of eleven hundred specimens, and can be purchased for £3000.

The *English Labourer*, conducted by Howard Evans, is the title of a new periodical which is to "faithfully advocate the interests of the Union and the rights of labour."

SKETCHES IN PARLIAMENT.

(From our Correspondent in the Gallery.)

Mr. Disraeli has been getting into another difficulty through his slap-dash disregard of the possible views of other people. The feeling against the Ministerial suggestion to appropriate Tuesday nights grew so formidable during the interval of the adjourned debate, that on Thursday night the Premier found it convenient to withdraw the proposition. This he did in a way which checks the strong desire we all have to be "proud of him." A man of another mental and moral constitution would have frankly owned that he had miscalculated the feelings of the House, would have made his apologies, and withdrawn the resolution. But Mr. Disraeli, in accordance with the custom which is becoming noticeable now—perhaps because the recurrence of mistakes on the part of the right hon. gentleman is growing more frequent—seemed chiefly concerned to make it clear that what had happened was not only not owing to his agency, but that if he had been there it would not have happened.

Where were ye, nymphs, when the remorseless deep
Closed o'er the head of your loved Lycidas?

That is the cry of Milton's unreasoning sorrow over the drowned body of his friend. When anything goes wrong with the management of the House Mr. Disraeli always supposes such a question put to him, and, unlike the nymphs, he is ever ready to answer it. On Thursday night he explained that he had been unfortunately absent on Tuesday afternoon, when the resolution of which he had himself given notice was moved by his lieutenant, Mr. Gathorne Hardy. "Had I been there this would not have happened," he continued, "for I should at once have closed the discussion by withdrawing the proposition." That is all very well; but it may be observed that it is what Major O'Gorman would call "a Premier's business" to know whether a measure he deliberately submits is such as is likely to commend itself to the House, or at least whether it be so just and well-conceived that he can afford to stand by it. Mr. Disraeli became puerile when in his anxiety further to clear himself from blame he went on to implicate the professional gentlemen whom he always refers to by the name of "the gentlemen of the long robe." It seems that the lawyers in the House had wanted Tuesday in this week for the discussion of the Judicature Act, and so, Mr. Disraeli said, it was thought we "might as well" take the rest of the Tuesdays occurring in the session.

Altogether, it was not a happy exhibition, and it was not mended by the concluding act. In view of the overburdened state of the orders, a strong desire had been expressed that some clearance should be made, and that the House should know what bills the Government really intended to stand by. Making a supplementary statement on Friday night, Mr. Disraeli showed that it was unduly early in the session to form such an expectation; the middle of July being a more usual time for raising the question. That is a very fair reply, and though it is subject to the rejoinder that the special anxiety on the subject is occasioned by the undisciplined zeal which has crowded the Parliamentary agenda with twice as much business as it is possible to accomplish, it must have been held sufficient. A man accustomed to look facts in the face, and simply to tell what he sees, would, being in Mr. Disraeli's position, have made this answer on Thursday night. But it was more in consonance with Mr. Disraeli's habits of mind that, in what professed to be "a statement of the course of public business," he should solemnly and circuitously have recited the list of the principal bills named in the Queen's Speech, and have added information as to the precise stage in which they severally stood. The general expectation being that the Premier was about to make the ordinary statement which presages a clearance of the orders, and the words of the right hon. gentleman being so big and his manner so solemn, many hon. members, particularly on the Conservative side, thought they really had heard what is known in Parliamentary parlance as "a statement of the course of public business." The revulsion of feeling was the greater when the statement came to be examined, and it was found that it contained absolutely nothing. There was a time when people would have laughed and said what a clever trick the sardonically humorous Premier had played upon the House. But somehow or other that way of looking at Mr. Disraeli's Parliamentary management is out of vogue, and men see, perhaps with clearer vision, that this was the weak device of a belated man long accustomed to fight by strategy.

It must, however, in justice be said that on

Thursday night Mr. Disraeli was not in good form. He bungled over his preliminary statement, but he quite broke down in what was to have been the great speech on moving the second reading of the Agricultural Holdings Bill. That this was intended to be a great effort was proved not less by the sound of trumpet with which it was a fortnight earlier announced, than by the form in which the speech was cast. Mr. Disraeli had evidently intended to review the question in its varied phases through the last half-century, and duly began with an elaborate disquisition on the doings of the late Mr. Pusey. This essay, beginning at the year 1830, carried the right hon. gentleman over twenty minutes of a speech which occupied only half-an-hour in the delivery, and as may be well imagined, it was ludicrously out of proportion. The fact is, that when the Premier had parted with Mr. Pusey he broke down in a most forlorn manner, and after vainly trying to pick himself up by the extraordinary procedure of reading large and pointless extracts from a bill which was in everybody's hands, and had passed through the House of Lords, he gave up the oration, and plunged into the bare statement of the change which it had been decided to introduce into the bill. Here some interest was manifested, but for the rest the House could not have seemed more wearied or bored if the person addressing them had been Mr. Ward Hunt.

The supplementary statement on Friday had at least the merit of clearness. In obedience to the demonstration made at one o'clock the same morning, by members below the gangway on the Liberal side, against the unconstitutional dalliance with supply, the docile Ministry have resolved to devote the whole of this week and next, with the exception of the two Mondays, to bringing up the arrears of votes on supply. Thus supply was the order of the day at the morning sitting on Tuesday, and will be the first order of the day to-morrow (Thursday). Next Monday is to be given up to the Judicature Act, which, it is hoped, will be got through committee, and this Monday was formally dedicated to discussing the second reading of the two bills by which Mr. Cross seeks to amend the Labour Laws. When making this arrangement Mr. Disraeli was so exigent in the entreaty that no factious opposition might be opposed to this measure, that it would appear he had reason to believe the bills were likely to be fought *a outrance*. If such was his impression he must have been agreeably surprised to find both bills read a second time without a division, and before nine o'clock. No scheme introduced by the Ministry has been received with such satisfaction as this, which Mr. Cross has divided into two bills. Possibly this complaisance arises in some degree from the general understanding that it is not the intention of the Government to press them this session beyond the stage of the second reading. However it be, both bills were read a second time without receiving any hurt more serious than is involved in the censure of Lord Robert Montagu and the praise (though this is increasingly injurious) of Mr. Macdonald. The unexpectedly rapid passage of these measures opened the way for the third reading of the National Debt (Sinking Fund) Bill, and for the committee on the Land Transfer and Titles Bill, and Mr. Disraeli went home a happier man than he has been for some weeks of his Parliamentary life.

THE DEBATE ON THE OPIUM TRAFFIC.

(From a Correspondent.)

Five years ago the question of the opium trade was brought forward by the Aborigines Protection Society, and made the subject of a debate in the House of Commons. Now an association has been formed expressly for the purpose of calling attention to the evils of the traffic, and on Friday evening a motion was submitted to Parliament. The place occupied by Sir Wilfrid Lawson has been taken by Mr. Mark Stewart, the member for Wigton Burghs. The hon. gentleman, although a Conservative, exhibited as earnest a desire to extinguish the evils of this immoral traffic as if he had been the Radical member for Carlisle. It was indeed a gratifying feature of the debate that Conservatives and Liberals should both have adopted the same view of a subject which deserves to take rank among the greatest moral questions of our day. When Ministerialists like Mr. Stewart, Mr. Russell Gurney, and Sir John Kennaway, are willing to unite with Liberals so pronounced as Sir Wilfrid Lawson, Mr. Pease, Mr. McLaren, and Mr. Richard, we think there is hope for the cause of national morality. At all events, it is satisfactory to find that in the House of Commons seventy-five members, who sit on both sides of the House, are ready to protest against the doctrine that in order to raise a revenue for India we are justified in debauching and destroying millions of the Chinese

people. This result is the more encouraging because the Anti-Opium Society has not yet had time to agitate the country, or to stir into activity the slumbering conscience of the nation. Up to a recent period it was doubtful whether Mr. Stewart would be successful in his ballot for a night to bring on his motion; and when at last an evening was secured, there was still a chance that the Government would call for a morning sitting, and so relegate to the midnight hour a question which leaders on both sides would gladly see shelved for another five years.

Mr. Stewart asked the House to declare that "the Imperial policy regulating the opium traffic between India and China should be carefully considered by Her Majesty's Government, with a view to the gradual withdrawal of the Government of India from the cultivation and manufacture of opium." Surely a more moderate proposition could not well have been submitted to the House. The Government was not asked to cut off by one blow of the axe its opium revenue. It was not even asked to do more than effect a change in the existing mode of raising a revenue from the poppy—to substitute for the Bengal monopoly a system of export duties similar to that levied on Malwa opium at Bombay. Whether, or to what extent, the withdrawal of the Indian Government from the cultivation and manufacture of opium would really relieve that Government from the moral responsibility which at present attaches to it, is a point in morals somewhat difficult to determine. That measure would unquestionably clear the Indian Government from the odium of being the manufacturers of a poisonous drug, especially prepared to suit the vicious tastes of a foreign nation; but if, when the monopoly was broken up, private individuals produced as large an amount of opium as the Government had manufactured, and, at the same time, the Chinese were compelled to receive it in as large quantities as they do now, it is manifest that the good name of England would not in any appreciable degree benefit by such a change. It is clear that a mere alteration of system in India, however it might relieve the Government of that Empire from the exercise of an anomalous function, would entirely fail to place Great Britain in a satisfactory position before the world, unless she gave the Chinese to understand that they are at liberty to suppress the traffic. Sir George Campbell persisted in dealing with the subject as a pure matter of Indian finance. He appeared to think that the question so powerfully brought forward by Mr. Stewart, and so admirably supported by Mr. Pease, mainly resolved itself into a choice between the maintenance of a monopoly and the imposition of a system of duties—whereas in reality the question is primarily an international one of the greatest magnitude. The Chinese would probably regard the difference between the two systems as only equivalent to the difference between Tweedledum and Tweedledee. What they want is the power to banish from their ports a drug which they allege is poisoning their countrymen; and as Mr. McLaren, in a speech which emphasised Scottish feeling on this subject, justly pointed out, the great wrong we have done to China consists in our having forced upon her, at the cannon's mouth, the treaty which legalised the opium trade.

Sir John Kennaway stated that the Chinese Government were now in a position to demand a revision of the treaty of 1860, and if necessary to close its ports. Let us hope that that Government will have the courage of its convictions on this subject. If China were to announce a decisive policy with regard to the poppy, it would clearly be impossible for our Government again to fight the battle of the opium merchant with fire and sword. On the strength of his early official reminiscences of China, Sir George Balfour cast doubts upon the sincerity of Chinese statesmen, and in confirmation of this low view of Oriental human nature, he stated that he was present when two Chinese commissioners proposed to Sir Henry Pottinger that if Great Britain would pay the sum of three millions of dollars we might introduce into China any quantity of opium we thought fit. Political antiquarians may have felt some curiosity at the appearance in the debate of a man who was employed in the first Chinese war; but it is a pity that Sir George Balfour omitted to inform the House that the commissioner who made the proposal distinctly stated that he did so on his own responsibility, and that if his conduct was disapproved by his superiors, it was quite possible that his head might pay the forfeit. In spite of Sir G. Balfour's opinion, it is impossible to doubt the existence in China of a strong governmental and public feeling against the opium-trade. On Friday evening Lord George Hamilton,

the Under-Secretary for India, reproached the argument which his predecessor, Mr. Grant Duff, had employed five years ago in the debate on Sir Wilfrid Lawson's motion, i.e., that opium was not the noxious drug that it was supposed to be. In proof of this statement he mainly relied upon the testimony of Mr. Cooper, the commercial explorer, thereby corroborating the argument of Mr. Laing, who is a master in the art of dictating a public question on the lowest grounds. Lord G. Hamilton says that all nations use stimulants, and that this particular stimulant is the one best adapted for Asiatics:—"We drink beer, the Irish and Scotch take whisky, Americans chew tobacco, and the Chinese smoke opium." That is a young nobleman's way of settling the question; but even if the force of this argument were admitted, common justice would still concede to the Chinese Government the right to decide what was best for their own people. But on this subject the public will prefer the testimony of Mr. Wade, the British Minister at Pekin, to that of either Lord G. Hamilton or Mr. Cooper. That eminent man says:—

It is to me vain to think otherwise of the use of the drug in China than as of a habit many times more pernicious, nationally speaking, than the gin and whisky drinking which we deplore at home. It takes possession more insidiously, and keeps its hold to the full as tenaciously. I know no case of radical cure. It has insured, in every case within my knowledge, the steady descent, moral and physical, of the smoker, and it is, so far, a greater mischief than drink; that it does not, by external evidence of its effect, expose its victim to the loss of repute which is the penalty of habitual drunkardism.

It is only too apparent that before the Anti-Opium Society succeeds in accomplishing its object it will have to educate, not only the people of this country, but also our public men of the official class, in a knowledge of the facts of the case, as well as in a true perception of our duty to the teeming millions of the Chinese people.

GERMAN AFFAIRS.

(From our Correspondent.)

The terrible heat which we have had lately on and off has produced a most salutary effect upon European politics. The thermometer has been the great guardian of peace, the prospects of which became brighter as the quicksilver rose higher and higher. Even the militant hosts of the Ultramontanes must rest to wipe the sweat off their hard-worked brows. All are sighing for rest, and with a rush are making off for the baths, where the attendance this year is unusually great. Marienbad, in Bohemia, with its pine-clad hills, has two guests who are creating quite a sensation. One is Prince Mohammed Tussan-Pasha, Minister of the Khedive of Egypt, and the other Sophie, Queen of Sweden, Norway, the Goths and Vandals, and sister of the Duke of Nassau, who lost his sovereignty in 1866. The Queen has entered herself as Countess of Haga, and never appears without being almost immediately surrounded by a crowd of sightseers. Marienbad, although a little town of about 1,200 inhabitants, has already nearly 3,000 visitors.

It is not surprising that mountain air and baths and travel should have more attraction than the second Arnim trial. The judgment of the court increases the three months' sentence of December 19 to nine months, including the one during which investigations took place. No one was satisfied with the first sentence, but everyone looks upon the count as being by this time sufficiently punished, partly by his imprisonment, but still more by the suffering which has come upon him. It is generally supposed that his sentence will be remitted by the Emperor. Meanwhile, his advocate, Munkel, has appealed against the sentence, so that we are in for a third trial. Count Arnim is believed to be in the French Switzerland, and seems to take a lively interest in politics. At least it is affirmed in the usually well-instructed circles in Berlin that certain articles of the *Kreis Zeitung*, in which Bismarck's policy is attacked with great bitterness and yet in such a way as shows much knowledge of State affairs, come from his pen. A change in German politics is, it is true, not likely, yet it is, nevertheless, possible; but if Prince Bismarck's hand were taken from the helm of the State, it is certain that Count Arnim, after this trial and all that has come to light about him, cannot be thought of as his successor. Still Bismarck's victories continue, and the late Belgian affair is certainly one of them.

On the very day when Bismarck obtained such a victory over his old opponent in the Berlin lawcourts, he gained a far more brilliant one in Brussels, when the Parliament, by a majority bordering almost on unanimity, voted for the change of the law which he demanded. And just one reflection here on one of the forces which went to bring about this odd change in the disposition of the Belgian Parliament. Did the hopelessness of contending with the mighty German Empire suggest that prudence might be the best expression of valour? Perhaps so; but no doubt the answer on June 17 of the German Government to the Belgian note of May 23 was what mainly wrought the change which found

expression on July 24. This was expressed in the kindest manner. It spoke of the satisfaction of the German Government, of the personal gratitude of Bismarck, &c., and was all that could have been done to remove any bitterness caused by the first note. But the point to which I wanted to refer is its being published by the Belgian Government. If this had not been done, and if the matter had been veiled in diplomatic mystery in Germany, no doubt most of the members would have felt themselves bound by what they would have called patriotism to vote against the Government. No one will suppose that Bismarck sought any personal advantage or gratification in this victory over Belgium. He is not the man to do anything of the kind for self-aggrandizement. But he is engaged in a deadly struggle to the knife with Ultramontanism, a war in which no quarter can or will be given to either side, and the terrible consequences of which no one can predict; and if he appears to meddle with the internal affairs of other nations, indignant patriots ought to pause for a moment and ask whether he is not rather helping them against a common enemy. If Belgium has been a little humbled, the affair will, after all, serve as a fan for politicians to cool themselves with after the fever excitement of some weeks past.

Epitome of News.

At a Privy Council held at Windsor Castle on Thursday, the new French Ambassador, the Marquis d'Harcourt, presented his credentials to the Queen.

Monday was the thirty-seventh anniversary of Her Majesty's coronation, which took place in Westminster Abbey on the 28th of June, 1838. It was celebrated in the customary way, both in London and at Windsor.

Prince Leopold and the Prince of Leiningen have been sworn in as Younger Brethren of the Trinity House.

The Rev. Professor Lightfoot, D.D., preached before the Queen on Sunday morning.

The Empress Eugénie paid a visit to the Queen, at Windsor Castle, on Saturday afternoon.

The Queen of the Netherlands has had a private interview with Her Majesty and attended a dinner-party given at Marlborough House on Saturday. Her Majesty, earlier in the day, attended a garden party given by the Archbishop of Canterbury at Lambeth Palace. On Sunday she visited the Empress Eugénie at Chislehurst.

The Grand Dukes Alexis and Constantine have arrived in London on a visit to the Duke and Duchess of Edinburgh.

The Prince and Princess of Wales and a very distinguished company visited Hurlingham Park on Saturday to witness the polo contest for the Prince's Cup, which was handed by the Princess to the Hon. C. Fitzwilliam, as captain of the Horse Guards, who won the match (against the Lancers).

The Seyyid of Zanzibar has been visiting during the week various objects of interest, attending entertainments, going to the Opera, and receiving deputations. To the Church Missionary Society he made the following reply.—

Respected Representatives.—We are much pleased with your address, and with your welcome, and we ask the Almighty Creator to bestow upon you and upon all the benevolent those good things which you have asked on our behalf. We are aware that your society is zealously engaged in spreading the light of godly knowledge among the ignorant in Africa. That is a praiseworthy object, and such as will meet with a recompense from God. As regards what you mention of the aid which we have been able to afford to the missionaries of your society settled in our parts far exceed our deserts. What we have done we have done for God's sake, and, God willing, we will continue to do so, by the strength of Him who is the Bountiful Supplier of all wants, to whom alone be glory and worship, for ever and ever, Amen.

Written in the preserved City of London, 25th of Janindu.

(Signed)
SEYYED BURGHASH BIN SAID.

About twenty thousand men were reviewed in the Long Valley, Aldershot, on Monday, in honour of the Seyyid of Zanzibar. The Prince and Princess of Wales, the Empress Eugénie, Duchess of Teck, Duke of Cambridge, and Prince Edward of Saxe-Weimar were on the ground. The Sultan seemed very much impressed with the spectacle.

The Lord Mayor of London and the Lord Mayor of York arrived in Dublin on Monday, and were received with much ceremony by the Lord Mayor of Dublin and Corporation.

The Duchess of Teck on Saturday laid the foundation-stone of an infirmary which is designed to be an adjunct to her royal highness's village homes in Addlestone. A new wing is to be added to the school at the same place.

The *Law Times* states that Sir Richard Baggally, the Attorney-General, is to be one of the new judges of appeal under the Judicature Act.

The Queen has appointed Viscount Cardwell, Lord Winmarleigh, the Right Hon. W. E. Forster, M.P., Sir J. B. Karlake, M.P., Mr. T. H. Huxley, Professor of Natural History in the Royal School of Mines, Mr. John Eric Erichsen, and Mr. Richard Holt Hutton, to be Her Majesty's Commissioners to inquire into the practice of subjecting live animals to experiments for scientific purposes, and to consider and report what measures, if any, it may be desirable to take in respect of any such practice.

The *Daily News* says there is not a shadow of

foundation for the statement made in the *Sun* that, "after numerous conferences of the Liberal party, Mr. Gladstone has promised to resume his leadership next year." There is no reason (*the News* adds) to suppose that Mr. Gladstone has altered the intentions which he expressed in his letter to Lord Granville at the beginning of the year.

Messrs. Christie and Manson brought to a close on Saturday the four days' sale of Mr. Gladstone's art collection, which realized a total of 9,329.

The Queen's proposed visit to Aldershot has been indefinitely postponed in consequence of the prevalence of scarlatina in the camp.

Mr. Alderman Knight and Mr. Deputy Breffit have been chosen Sheriffs of London, and Mr. Benjamin Scott has been re-elected Chamberlain.

The celebrated gems of the Duke of Marlborough in cameo and intaglio were on Monday bought in one lot by Mr. Agnew for 35,000 guineas.

Dr. Kennealy, accompanied by Mr. Onslow and Mr. Whalley, went to Birmingham on Saturday, and was received at the railway-station by a large crowd. The horses were taken from Dr. Kennealy's carriage, which was then drawn by the people. A meeting was held in the Town Hall in the evening, at which a letter was read from Mr. John Bright, stating that he declined to attend. A resolution was passed pledging the meeting to use all legal and constitutional means for the restoration of the convict at Dartmoor to liberty.

Mrs. Ogilvie, a member of the Society of Friends, who has established a home at Ipswich, is about to place 30,000*l.* in the hands of the Society for benevolent purposes.

Amidst hearty expressions of farewell, the ship *Pandora*, which has been fitted out for an expedition to the Arctic regions, left Portsmouth on Saturday.

Resolutions have been passed by the Manchester and District Associated Trade Unions, declining to accept the Government measure respecting the labour laws as final, but approving it as a step in the right direction, and urging continued agitation for the total repeal of the penal clauses of the Criminal Law Amendment Act.

At the annual meeting of the Cobden Club a report giving an account of the operations of the society, and noting that its gold medal had been awarded to M. Michel Chevalier, who is to take the chair at the dinner on the 17th of July, was adopted. A letter from M. Gambetta, accepting the proposal to elect him a member of the club, was also read.

The Corporation of Ashton-under-Lyne have deposed their mayor. It seems that the gentleman in question, Mr. Buckley, has been absent on a wedding tour for more than two months, and under the 52nd section of the Municipal Corporations Act they have, by sixteen votes to eleven, declared that he has ceased to be mayor, and that the office is now void in accordance with the Act.

The *Leeds Mercury* publishes a series of reports on the state and prospects of the crops in Yorkshire. With few exceptions they are very satisfactory, hay, cereal, and root crops alike being in good condition, and giving promise of a full average yield.

Accounts from several districts in the south of Ireland represent agricultural prospects as excellent. The season has been most favourable for spring crops, and also meadowing and pastures, owing to the moisture, particularly during the last two months.

It is stated that since the Aberdare Iron Company and Messrs. Sanderson and Co. broke down, upwards of forty firms have suspended payment, whose aggregate liabilities exceed 21,000,000*l.*

Mr. Gladstone took part on Thursday in a discussion which followed the reading of a paper by Dr. Schliemann before the Society of Antiquaries on "Troy." Mr. Gladstone expressed a high estimate of the value of Dr. Schliemann's discoveries, and reiterated his own well-known opinions on the personality of Homer, the unity of the Homeric poems, and their historic character. Earl Stanhope expressed his belief that the real site of Troy had been discovered, but Mr. Gladstone, whilst admitting that it was difficult to shake Dr. Schliemann's conclusions, pointed out the reserve that was necessary in forming opinions while the evidence was still incomplete.

As soon as possible Mr. Butt, on behalf of the Home Rulers, will move a resolution in Parliament, asserting that the experience of affairs in the session now drawing to a close affords new grounds for the conviction that the Imperial Parliament is incompetent to legislate for the domestic affairs of Ireland.

A market for the sale of old clothes was opened on Thursday in Glasgow by the municipal authorities. The market is the largest of the kind in Great Britain. The rent is 2,000*l.*, and the receipts amount to 70,000*l.* per annum. The trade is chiefly in the hands of Irish people.

The Alexandra Palace and the Crystal Palace have rival rose shows. As to the former, in awarding the prizes the judges pronounced the exhibition the best of the kind ever seen. The Crystal Palace show is described as the largest in quantity, the finest in quality, and the most remarkable for variety which has been witnessed for many years. From this it may be inferred that the season has been favourable to the culture of roses.

With regard to the wreck of the *Schiller*, which was lost off the Scilly Islands with 331 lives, an official report has been made which attributes the disaster solely to the entire neglect of certain ordinary precautions.

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Bourton, July, 1875.

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* * Owing to the many demands upon our space several reports and other communications are left over this week.

The Nonconformist.

WEDNESDAY, JUNE 30, 1875.

SUMMARY.

A DEPLORABLE calamity has overtaken the South of France, not for the first time. The continuous rains, and the melting of the snow on the northern slopes of the Pyrenees, caused a rapid rise of the river Garonne and its tributaries. On Wednesday the whole district around Toulouse was submerged. The town itself was invaded by the swollen and destructive torrent, and in the evening it overflowed the parapet which protected the populous quarter of St. Cyprien, undermining houses, carrying away bridges, and drowning the helpless inhabitants. During that awful night, the water standing ten feet deep in the streets, and houses falling all around, little could be done to save life, though many acts of heroism were performed. On Thursday happily the flood began to abate, but it is feared that in Toulouse alone some two thousand persons have been drowned, and about three thousand houses destroyed. Marshal MacMahon is said to have spoken of the scene of ruin and desolation in the districts from which the Garonne had retired, which he viewed on his arrival, as more horrible than a battle-field after a deadly conflict. Several of the neighbouring departments have severely suffered from the inundation, many villages were completely submerged, and the whole valley of the Garonne resembled a vast lake, from which all living creatures had disappeared. Throughout France this great calamity has excited profound sympathy. The National Assembly has voted two millions of francs to aid the sufferers, and the President spent several days at Toulouse distributing relief and directing the labours of a large body of troops in recovering the bodies of the dead, and building temporary huts for the houseless living. We are glad to find that the sympathy with the victims of the inundation extends to this country. The Lord Mayor has opened a public subscription at the Mansion House, and we doubt not his appeal will be promptly and liberally responded to.

"Is the Church of England worth preserving?" is the title of Mr. Gladstone's new paper in the July number of the *Contemporary Review*, which has been awaited with curiosity, and is published this day. Reserving, perchance, all comment till next week, we may indicate the drift of the right hon. gentleman's essay, which naturally has a bearing on the Public Worship Regulation Act, which comes into force to-morrow. Mr. Gladstone's practical conclusions are thus summed up:—

1. The Church of this great nation is worth preserving; and for that end much may well be borne. 2. In the existing state of minds, and of circumstances, preserved it cannot be, if we shift its balance of doctrinal expression, be it by an alteration of the Prayer-book (either way) in contested points, or be it by treating rubrical interpretations of the matters heretofore most sharply contested on the basis of "doctrinal significance." 3. The more we trust to moral forces, and the less to penal proceedings (which are to a considerable extent exclusive one of the other), the better for the Establishment, and even for the Church. 4. If litigation is to be continued, and to remain within the bounds of safety, it is highly requisite that it should be confined to the repression of such proceedings as really imply unfaithfulness to the national religion. 5. In order that judicial decisions on ceremonial may habitually enjoy the large measure of authority, finality, and respect, which attaches in general to the sentences of our courts, it is requisite that they should have uniform regard to the rules and results of full historical investigation, and should, if possible, allow to stand over for the future matters insufficiently cleared, rather than decide them upon partial and fragmentary evidence.

The right hon. gentleman pleads rather than prophesies. He does not give an opinion as to whether there is the "self-mastery" required for the exigency. If not, he thinks, it is hopeless to expect that the day of doom of the Church of England can be long postponed. A secession from the Church will certainly destroy its union with the State. "Menace and peril from without, against the Church as an establishment have," says Mr. Gladstone, "made ground, but are still within measure; still represent a minor, not a major, social force; though they are

seconded by a general movement of the time, very visible in other countries, and apparently pervading Christendom at large, yet with a current certainly slow—perhaps indefinitely slow. But though the Church may be possessed of a sufficient fund of strength, there is no redundancy that can be safely parted with. Any secession, if of sensible amount, constituting itself into a separate body, would operate on the National Church, with reference to its nationality, like a rent in a wall." Not only a severance into two bodies, but obstinacy and internal strife, might operate effectually to precipitate disestablishment. We must wait to see what the next few weeks will produce. The Ritualists, now that the crisis has come, are hesitating. Convocation is again in session, but fears to take a decided course. That assembly yesterday passed resolutions which would refer questions relative to the "Eucharist" to the decision of the bishops, and suggests "a kind of Permissive Bill for Ritualistic ceremonial in every parish in England." These resolutions are characterised by the *Times* as amounting to nothing less "than a proposal to undo the work which was done by the passing of the Public Worship Regulation Act," and it is predicted that the members of Convocation, "if they follow their present course, will simply be throwing away an opportunity, which may be the last, for restoring harmony within the Church."

During the week legislation has made considerable progress, though Mr. Disraeli on Thursday last promptly withdrew his demand for a monopoly of Tuesdays during the remainder of the session with a view to forward Government business. The tone of the debate on the Agricultural Holdings Bill does not indicate any serious opposition; the bills for dealing with the labour laws have met with unexpected favour; and the measures relative to the transfer of land, the Merchant Shipping Bill, the consolidation of the Public Health Acts, and Sir S. Northcote's financial proposals, are making progress. The Lords have begun to work in earnest, though for the most part only registering the bills passed by the Lower House. But the Estimates are greatly in arrear, and at Mr. Disraeli's suggestion the Commons will spend most of this and next week in voting supplies—which, as things go, means that the majority of hon. members will take a holiday, and leave a score or two of their colleagues to go through the formality of saying "Aye" when millions of money are being handed over to the Treasury.

On Friday there was an interesting but meagrely-reported debate on the opium traffic raised by Mr. Stewart, who was supported by several Conservatives as well as Liberal members in his motion for a gradual withdrawal of the Indian Government from a cultivation of that poisonous drug. The merits of the debate, and the issues involved in it, are forcibly described elsewhere by a correspondent. Seventy-five members voted with Mr. Stewart. Though the minority was not large, the question is not likely to sleep. An Anti-Opium Society has been formed, the operations of which will be materially assisted by some of the speeches against the continuance of the traffic which were delivered on Friday evening.

The long, wearisome, and unsavoury case of *Tilton v. Beecher*, which has been so long *sub judice* in New York, is nearing its end. The jury began to deliberate on their verdict on Saturday last, and had come to no decision yesterday. We shall be glad if they can see their way to a unanimous acquittal of Mr. Beecher. Apparently, however, they will be unable to agree, and one rumour points to a possible verdict for the plaintiff. In view of this contingency, the staff of Mr. Beecher's paper, the *Christian Union*, have published a "manifesto" repudiating the view that the reputation of their chief hangs upon the verdict of a jury.

"A DANIEL COME TO JUDGMENT."

"He is such a stupid donkey," said A. to B. of a third person whose proceedings they were discussing. "No," replied B., "you are wrong there. That he is a donkey I cannot deny; but he is a very clever one." Far be it from us to do Lord Robert Montagu the courtesy of associating him with the foregoing anecdote. But the associations of thought are generally subtle, and sometimes quite unaccountable. Somehow or other, when we see united in the same individual great intellectual force and singular lack of wisdom, feebleness of judgment and invincible obstinacy of will, a purpose which no reason can justify, and faculties which can logically seek that purpose by means adapted to promote it—a not altogether uncommon combination, we may observe—our fancy involuntarily reverts to the discriminative remark of B., in the above story. Mr. Cross's two bills for amending the law affecting the relation of employers and workmen, and of workmen to each other, were brought on for debate in the House of Commons on Monday night, and were severally read a second time without a division. The Home Secretary (with one exception) was flattered by a chorus of hearty congratulations, chiefly, too, from the Liberal side of the House. The one exception was Lord Robert Montagu, who, from the right of the Speaker's chair, heavily denounced what he misdescribed as the intentions of the bills, eulogised the service done to society by trades unions, and deprecated everything in the way of legislation calculated to undermine their power, or to interfere with their action.

The noble lord, in the course of his speech, made several shrewd and sensible remarks. He said that Parliament had always neglected the interests of the working man, and that breach of contract had been treated in a totally different spirit in relation to them to that in which it was treated in relation to the rich. There might be some force in this criticism, but, assuredly, the occasion on which it was launched was inopportune. Whatever may have been the faults, whether of omission or of commission, of which Parliament may have been guilty in past times with regard to its legislative treatment of the claims of capital on the one hand and of labour on the other, it can hardly be disputed, we think, that there is a sincere and earnest disposition on the part both of the Government and of the House, to amend what has been wrong, to adjust what has been contrary, to supply what has been wanting, and by the practical wisdom of all political parties to settle upon an equitable and lasting basis the rights which fairly belong to both capitalists and workpeople. So much is admitted by the workmen themselves, and has been gracefully recognised by their special Parliamentary representatives. Lord Robert Montagu may have been misinformed, or the general tenor of his speech may have been suggested to him by the complaints of the extremest factions on either side, but on Monday night, whatever may have been his impelling motive, the argument which he conducted with no little ability, and with amazing courage, was to the effect that individual freedom to make contracts was, so far as the working classes of this country are concerned, much to be deprecated; that combination and organisation, such as the trades unions exhibits, so far from being discouraged, ought to possess both legislative and executive power over their members; that "free competition," in the case of workpeople, ought not to be secured to them by law. He even justified both "rattening" and "picketing." "Rattening," he said, "was merely a restraint on the goods of the workman by the society to which he belonged," and "picketing" was "merely watching and giving warning to those men who were going to work where a strike had begun, that if they did, they would injure themselves in future, and lose the benefits of the trades unions."

It is quite refreshing in these times to see a theory logically carried out to its consequences. Lord Robert Montagu has proved the courage of his convictions, so far as they apply to the working classes. Does he not also perceive that they are fully as applicable to the employers of capital? Is free competition to be denounced in the one case, and not also in the other? Is the employer to be prevented by a combination of other employers from treating his workpeople with a more generous regard than is usual to the rights and claims of those who labour in his service? But, in truth, the noble lord's theory (resembling in this respect the syllabus of the Pope), aims a blow at the constitution of modern society. Was it suggested to him by the spirit of that ecclesiastical system with which he has lately connected himself? Would he put all classes of the community under infallible authority, and crush all individuality of conscience and of will, with a professed view to the greater advantage of those who, for the sake of their manhood, prefer to retain it? When the Revolution of July took place at Paris, the priests of Rome were forward to patronise and to bless a seemingly successful power. Is it to be so now? Are trades unions destined to be petted, glorified, and ultimately enslaved, by those who accept the ruling authority of the Papal Chair? There is not much danger of it, we think. But the absence of all likelihood of success will not perhaps prevent the attempt from being made. If this is really contemplated, we can understand the drift of Lord R. Montagu's speech. If there is nothing in it, we fail to discover any reason whatever for the rather fanatical display of a string of paradoxes with which he opened the debate on Monday night.

TENANT-RIGHT IN THE HOUSE OF COMMONS.

TENANT-RIGHT has at last had an airing in the House of Commons, and we cannot congratulate our friends the tenant farmers upon the result. The majority of the speeches from both sides of the House were remarkable for that semi-disguised dislike of the proposed legislation which was so apparent in the debates in the Upper House. It is as if our legislators were compelled to "eat the leek," and although they endeavour to perform the distasteful operation as gracefully as they can, they cannot forbear from making wry faces. Probably there are not fifty members in the two Houses who honestly desire to administer legal justice to the farmers, and if Westminster Hall were the Palace of Truth, we might expect an overwhelming opposition to even so tame a measure as the Agricultural Holdings Bill. But as something must be done to allay the agitation out of doors—as "farmers' friends" have parts to perform, and not only opinions of their own to express—they endeavour to make a virtue of necessity by hastening to support a bill which, as they well know, is true only to the letter, and false to the spirit. Some of them dared to speak of the bill as a great concession, in so far as it altered the presumption of the law with respect to property in unexhausted improvements; but that is an exaggerated eulogium of the measure. It will not alter the presumption of the law with respect to the most expensive class of improvements—for unless the tenant who executes any of these has first obtained his landlord's consent, the presumption at law will remain as it is now, and the tenant will not be able to claim a penny of his invested capital. For improvements of the second class, the tenant will have no claim to compensation if they have been carried out more than seven years; and as some of these last from fifteen to twenty years, it is obvious that the legal presumption still preponderates on the landlord's side. Then take the thirty-fifth clause as an instance of removing with one hand what had just been given by the other. That clause was smuggled into the bill somehow between its passage through committee in the Upper House, and its presentation to the House of Commons without any report of its introduction appearing in the newspapers. Under that clause a tenant who terminates a tenancy by his own act ("by act or default of the tenant") will not be entitled to the sum awarded by the valuers for property left behind him, but will have to leave it as a kind of mortgage on the farm to be paid to him by instalments extending over a short or long course of years, at the option of a County Court judge. This is a new kind of fixity of tenure apparently devised for the benefit of the landlord. At any rate, whatever the object of its introducers may have been, the effect of the clause will be this—that a landlord will be able to advance his rent to an exorbitant amount, and if the tenant gives notice to leave on that account, the landlord will have the privilege of paying him off as it suits his convenience—say as the next tenant pays the surplus rent! In short the bill is choked up with restrictions and so-called "safeguards" to the "rights" (that is, unfair privileges) of property, and its details are so objectionable, that it is certain few farmers would care to have them made compulsory.

We are convinced that the best thing that can happen will be the shelving of the bill for the session. It is so full of faults that, with a "docile majority" at the beck and call of the Government, there is no chance whatever of its effectual amendment. It is true that what the *Times* describes as "a cloud of amendments," have been prepared chiefly by members of the Opposition, but it is hardly to be hoped that they have any chance of acceptance if they deal with any of the vital principles of the bill. The debate on the second reading, at any rate, gave very little indication of probable alterations. It is true that the "letting value" test of the worth of unexhausted improvements is to be abandoned, chiefly because it would not at all suit some landlords to pay the full value, independently of the cost of improvements; but that is the only alteration promised, and what we are to have instead we do not yet know. Mr. Chaplin, an influential county member, condemned the 35th Clause, and Colonel Brise wished for compulsion with respect to payment for improvements of the first class. The latter gentleman also advocated a lease as the only alternative to the provisions of the bill, but beyond these we cannot call to mind any criticisms upon the bill from the tenant's point of view coming from the Conservative side of the House. As to the leaders of the Opposition, except

ing Mr. Knatchbull-Hugessen—who pointedly stated that he was acting independently and without consulting his former colleagues—they, like the Duke of Argyll in the Upper House, were obviously opposed to tenant-right legislation altogether. No doubt some of their adverse criticisms were due to party spirit, but it would have been more truly "Liberal" if their objections had been directed against the defects of the bill instead of against its professed principle.

Lord Hartington and other speakers followed the cue of the Duke of Argyll in endeavouring to raise the bugbear of higher rents as supplementary to legalised tenant-right. According to the statement of these noble lords and gentlemen the majority of English farmers are greatly under-rented. We do not believe it. Nominally their rents may be low, but we believe they are not low when all the accompanying conditions and restrictions are considered. A rise of five shillings per acre would be thought to be a great advance in rent, but where is there a large estate on which at least that amount of damage is not yearly done by game? Then the absurd restrictions upon freedom of cultivation that almost universally prevail detract very materially from the hiring value of land. All things considered, we deny that rents are low. But suppose this plea to be valid, is it not ludicrously like the objection raised to the demand of the labourers for higher wages? When, through the Union, the men first had courage to demand more pay, they were told of their perquisites and the low rents of their cottages. Now the farmers are being repaid in their own coin. They ask for their rights, and their landlords point to their indulgences. If they are men they will reply:—"Release us from the trammels of effete covenants, kill off the game that fattens on our crops; give us a legal right to that which is morally our own, and—take all the rent you can get."

FOREIGN MISCELLANY.

The American wheat crop is expected to be one fifth under a full crop.

The death is announced of the youngest son of Queen Pomare of Tahiti, aged twenty-eight.

By a large majority the Belgian Chamber of Deputies has passed the bill providing punishment for offers to attempt assassination.

As a first fruit of the improved relations between Russia and the Holy See, Herr Von Kaptist, the late semi-official representative of the Czar at the Vatican, has returned to Rome.

In the presence of the Emperor of Germany a regatta took place at Flins, and His Majesty handed the prizes to the winners. The Emperor of Russia has left Darmstadt for Weimar.

In addition to the agreement guaranteeing the independence of Western Karenne, the King of Burmah grants permission for the passage of British troops through his dominions at any time.

The negotiations which have been in progress for some time between Russia and Japan for an exchange of territory have been completed, and the former has taken possession of a ceded portion of the island of Saghalien.

Upon his arrival at Cologne, Dr. Falk, the Prussian Minister of Public Worship, was cordially welcomed and presented with an address. A torchlight procession was also held in his honour. At Bonn and other large towns there were similar demonstrations of welcome.

On Monday morning the Czar arrived at Eger, in Bohemia. He was received at the station by the Emperor of Austria, who was awaiting him. The two monarchs kissed and embraced each other most cordially. A meeting between the Emperors of Austria and Germany is shortly to take place at Ischl.

We learn from the Cape, under date June 5, that the bill for the future disposal of Langalibalele had passed both Houses of the Cape Legislature. The disturbances at the diamond fields were reported to be at an end. The Natal Constitution Bill had been carried by the local legislature.

Judgment has been given with respect to the Berlin Catholic Associations. The Journeyman's Society is to be closed, but other bodies that had been suppressed by the police are allowed to continue, as they have no political character. Fines are also imposed on the Ecclesiastical Councillor Mueller and other persons.

THE ARNIM CASE.—Judgment has been given by the Kammergericht of Berlin on the appeals in the case of Count Arnim. The defendant is found guilty of wilfully making away with State papers, and is sentenced to nine months' imprisonment, but is acquitted of embezzlement and offences against public order. Count Arnim has appealed to the Supreme Court on the ground of the incapacity of the Inferior Court to deal with his case.

RUSSIAN ALLIANCES.—The *Globe* has undertaken to reply to the criticisms of the other Russian papers on its suggestion of an alliance between Russia and England. It denies that it has ever suggested a rupture of the triple alliance of Russia, Germany, and Austria, but it contends that Germany mistrusts Russia and is not sincere in its professions of friendship, and that there is room in the alliance already

formed for a fourth Power, which it desires should be England.

FRANC POLITICS.—We learn from Paris that the bureaux of the three sections of the Left have passed a resolution urging the Republican deputies not to prolong the debates in the Assembly by amendments, and thus delaying the dissolution. Every other consideration, the resolution says, should be sacrificed to this, and if any members of the Left act otherwise than in accordance with the recommendation of the bureaux, the responsibility will rest with themselves individually.

THE BEECHER TRIAL.—A despatch from New York in the *Daily News* dated Sunday says:—The jury in the Beecher case have now been considering their verdict ever since one o'clock on Thursday afternoon. All hopes of their agreement are now nearly abandoned. It is generally reported that the majority is in favour of the plaintiff. Great excitement prevails, and crowds surround the building all day. Mrs. Beecher remains constantly in court. An extraordinary scene took place in Plymouth Church at the Friday evening service, when Mr. Beecher spoke of his troubles. He said:—"God has tried me for five years as He has not kept you in peace; whatever men may think, it does not lie with you or with anybody on the face of the earth to determine my future. However I am put down, I will come up again. I have day by day to say, Dear Father, what Thou wilt have me to do that I will do, and Hell and the Devil cannot stop it." Cries of "Amen" followed, as well as loud clapping of hands, which could not be suppressed. In Mr. Beecher's paper, the *Christian Union*, a manifesto appears addressed by Mr. Beecher's editorial associates to the public. They declare that the final verdict rests not with the twelve-men in the jury-box, but on the full, clear, calm light which time sheds on all things. Men may hereafter question Mr. Beecher's prudence, but will not believe that his whole life was rotten to the core and a gigantic fraud. He will go straight on with his work whatever the verdict may be.

CHRISTIAN EVIDENCE SOCIETY'S LECTURES.

Professor Lorimer gave the third lecture, under the auspices of the Christian Evidence Society, on June 22, at St. George's Hall, London. The chair was taken by Colonel Strange. The rev. lecturer, in the course of observations, said he maintained that Christianity was true because of its adaptation to the deeper feelings of the heart. The human conscience felt the need of righteousness, and this Christianity taught. It also felt the necessity of peace with God, and Christianity taught the need of that too. Christianity also supplied the requirements of the heart in life and also at death, and therefore it must be true and perfect. In contrasting the various philosophies of the present age with the sublimity of the Christian faith, he said it was a very remarkable thing that those who desired to substitute something else for Christianity were not at all agreed as to what should be substituted for it. He concurred by contending that the philosophy of Verrey of Switzerland, of Strauss, of John Stuart Mill, or of Professor Tyndall, and of all other philosophers failed to supply that which the human heart needed, and which Christianity could only supply.

The Rev. Canon Barry lectured for the Christian Evidence Society at St. George's Hall on Friday afternoon, June 25. The chair was taken by the Earl of Aberdeen, who was supported by the Hon. Col. Jocelyn, Col. Strange, the Rev. Preliminary Row, Professor Lorimer, and P. Barker. Canon Barry's subject was, "The adaptation of Christianity to the requirement of human society." After observing that the problem which we have to solve is, how to reconcile and combine the two elements of individualism and socialism in society, Dr. Barry showed how Christianity by its recognition of monotheism acknowledges the power of God as regulating life independently of the will of individuals; and yet further by its revelation of God in man shows the superiority of "spirit" over "law." Christianity supplies us not with a set of rules, but gives principles, which men must apply for themselves from time to time to the varying circumstances of their age. The spirit of Christ's precepts remains for ever. After remarking upon the manner in which purity and manliness are spoken of in the New Testament, and showing why more prominence is given to the former than to the latter, and similarly of love and duty, Dr. Barry proceeded to show how Christianity affords a true basis of human society by giving due consideration to each of the two elements above mentioned. Christianity is the only system that allows for the "social power of individualism"; and by its enforcement of the duty to be "true in love" supplies the principles of stability and enthusiasm which are so necessary for the well-being of society.

The case of Colonel Valentine Baker, of the 10th Hussars, on a charge of assaulting Miss Rebecca Kate Dickinson in a railway carriage on the South-Western line, came before the Guildford magistrates on Thursday. After a lengthened investigation, during which it appeared that the plaintiff was greatly befriended by the Rev. J. Baldwin Brown, who was in an adjoining carriage, the defendant was committed, and he was bailed in 4,000/-

Literature.

THOMAS BINNEY.*

Thomas Binney was not what is commonly called a man of genius, yet his influence came very near to that which a man of genius alone can wield. There was an attraction in his presence which lay in a union of many elements, extremely hard to separate and define. He was not an orator, yet he held audiences rapt; he was not a metaphysician, yet he pierced deep into the laws of human nature; he was, as Dr. Allon has well said, nothing of a mystic, and yet the sense of mystery often gave a tinge to his arguments, and clinched them; he was no poet, and yet he laid hold of the emotions of others, and was able to raise them to that warmth in which genuine impulses to practical life are best received and retained. He was a powerful preacher; but he was not like many powerful preachers, who have produced great impressions by the exhaustion of their emotions in the hurried stream of words that they throw forth upon their audience. He succeeded in great degree by the reserve of self-restraint which he practised—the determination to make good sense and hard plain thinking do all they could, even though there lay behind them capabilities of enthusiasm, even of passion. He was thoroughly English in his economies. He was resolved to waste nothing—especially what is most apt to be wasted. His sermons are therefore great as wholes, and not as portions. They have no special elevations, but they maintain a wonderfully high level. If he fails in one point—which is seldom the case—he fails in all: as he himself once characteristically said, he could preach as bad a sermon as anybody. Mr. Binney needed the enkindling contact of a congenial subject, but his mode of developing it sufficed to conceal the enthusiasm of his approaches to it, and most often made the effect the greater. He seemed to distrust effusive sentiment so much that his watchfulness made him seem cold sometimes; so that it has been rather aptly said that a "note of restrained passion not unfrequently made itself felt in keen contrast to his slow analytical processes, and a sense of incongruity might occasionally be detected between his initiative and his way of pursuing an idea as though it were an enemy, and must be conquered and made to pay tribute." When he did soften down his argument in the uprising of an appeal, it took force from the sober, well-ordered, and pre-eminently sensible discourse that had preceded it. Dr. Allon well says in his sketch—which is full of intimate knowledge, affection, and the delicate revelations that alone can proceed from these—that Mr. Binney was influential in delivering the Nonconformist pulpit from artificiality and affectation. And he eloquently says of the Sermons:—

"They were full of broad religious sympathies, which refused to be narrowed by mere creeds or ecclesiastical belongings. In their realisations of historic or actual life they were very vivid, often highly dramatic. They were penetrating in practical wisdom, full of pithy sayings, and charged with moral earnestness. This latter quality was felt alike in the selection of his topics, the character of his treatment, and the tenacity of his aim. In his appeals, especially, there was a peculiar strength, and sometimes an agonistic cogency; they gather into themselves all the potent elements of the sermon; they were argument, entreaty, sentiment, fused in the solemnities of the interests involved and in the sympathies of the preacher. The moral grasp which characterised Mr. Binney's ministry was very vigorous. He compelled men to listen to him, and made them feel that he was dealing with their deepest, truest life."

"His largeness of nature was felt in all his sermons and seen in all his thinking. He was equally incapable of tricks in the pulpit, of meanness in social life, and of narrowness in judgment. Whatever his defects, they were not littlenesses. Nothing was foreign to him that was human. . . . His power was that of a great spiritual force. Intuitively he laid hold of the spiritual essence both of the truth he taught and the life that he addressed. No preacher carried you more directly to the heart of things, or made you feel more strongly the unimportance of their mere accidents. Hence he won equal confidence and affection from jaded men and sorrowful women, from generous youth and ingenuous childhood. We need only compare his sermons on 'Money'; on the 'Hebrew Wife and Maiden'; his lectures on the 'Proverbs' and on 'Joseph,' and his address to the boys of Mill Hill Grammar School, to see how versatile was his religious imagination and how wide the range of his sympathies."

Breadth—the breadth of robust strong good sense—guided and informed by a wide charity and a vivid imagination, always well kept in rein—this is, as Dr. Allon well points out, Mr. Binney's great characteristic. He does not take possession of his hearers; he quietly informs

them; he does not drive, he guides, he does not stir by fear so much as kindly draw on by the prominent assertion of a higher and truer self-interest, which, however, was but the foundation, and not the cornerstone, although the failing to perceive this has caused him to be accused of exercising too much a low self-interest. In this second selection of sermons we have an admirable variety and interest of topics. The four on "The Peace of God" we regard as an admirable instance of his patient and thorough treatment of a topic in all its several parts, and the complete balance and relation which is made evident. That on "Mary of Bethany" again, shows the delicacy of his perception of human character, and his power of embodying truth in picture, and so making it more effective. We have not hitherto had a finer specimen of Mr. Binney's mode of relieving his theme by a low light of imagination. The "Well-beloved Gaius" might have been named in this respect had it not followed Mary of Bethany. We shall give as a specimen of what we here mean a paragraph from the discourse on Gaius:—

"It is a presumption in favour of Gaius that he should be singled out from among the members of the Church to which he belonged to be the receiver of an apostolic communication. This cannot but be regarded as a great and distinguished honour, and as involving in it a testimony to the excellency of the man. It does not appear that he sustained in the church any official rank; he was neither bishop nor deacon; that, however, which is more honourable than office, high character, marked him out as worthy the distinction to which we have referred. In addition to this, it may be observed that the Church, in consequence of the conduct of Diotrephes, was in a state greatly to pain the mind of the Apostle; and it speaks much for the character of Gaius that in such circumstances that mind naturally turned to and rested upon him for sympathy and relief. It appears, too, that his character, whatever might be its peculiar and discriminating features, was such as greatly to contribute to the apostle's satisfaction whenever he thought of it. There was one joy to which the Apostle was keenly alive—a joy that which he had none greater, and could conceive none greater—a joy springing from the knowledge that those whom he regarded as his children in the Gospel maintained a character becoming their profession; this joy Gaius imparted, enlarged, and sustained in an eminent degree. It is further to be observed that the feelings of the Apostle in relation to Gaius were not those merely of admiration and respect on account of his excellence, but of the most ardent personal affection; he not only delighted in him as a convert, and rejoiced greatly for his consistency as a Christian, but he received and entertained him in the sanctuary of his heart, and expressed a peculiar and intense love. Again and again is this love expressed, even in the compass of this short epistle; and towards the close it is interesting to observe how it flames forth in the delight with which the aged and apostolic man anticipates a personal interview with his friend. . . . We may fairly conclude that the extreme partiality of the 'disciple whom Jesus loved' for his 'beloved Gaius,' his expressions of attachment, his readiness to write to him, his joy in the thought of a personal interview, when they could speak fully and freely to each other—not only indicates that Gaius was a person of great worth, but that there was some peculiar congeniality and sympathy between him and the only individual towards whom the immaculate Lamb of God entertained, when in the flesh, anything approaching to private friendship."

This volume, with its admirable selection of characteristic sermons, its sympathetic, yet most discriminating, biographical sketch, and its excellent and faithful steel portrait by Mr. Jeens, is a thing to be procured by all who benefited by Mr. Binney's preaching, and it will doubtless do something to recommend him to the attention of those who know him as yet merely by reputation.

"TRAVELS IN PORTUGAL."

It is always refreshing to read a book of travels in which the traveller goes over no familiar ground, and where everything that is told us is almost as new as though no one had ever before visited the country that is described. Mr. Latouche is a traveller of this order. We have only a page or two of this work devoted to Lisbon and Oporto: instead, we have the unnoticed and, to most travellers, the uninteresting interior, laid before us. We see the Portuguese people, farmers, peasants, and country priests, with their still primitive manners, customs, and superstitions. It is as though the "intelligent foreigner," visiting England, should care nothing about London and the large cities, but confine his travels to the small towns and hamlets of Dorsetshire, Buckinghamshire, Suffolk, Cumberland, and so on—should, in fact, dive down into the depths in order to observe the bulk and substratum of society. This is what Mr. Latouche has done in regard to Portugal, and has therefore produced a work equally novel in its information and interesting in its social descriptions.

The greater part of this volume has appeared in the pages of the *New Quarterly Magazine*, and

* *Sermons Preached in the King's Weigh House Chapel, London, 1828–1869*, by T. Binney, LL.D. Second Series, Edited with a Biographical and Critical Sketch, by HENRY ALLON, D.D. (Macmillan and Co.)

one or two chapters have already been noticed by us. It now appears considerably enlarged, and admirably illustrated. After reading it, and although Mr. Latouche appears, in his own way, to have enjoyed his tour, we cannot say that we should like to follow in his footsteps. As the author says, Portugal is not a country for the British tourist. That unique specimen of the travelling class, supposing him to have made such a venture, would give it up in less than a week. He cannot usually make himself understood in French, while, as for Portuguese, we are told it is almost the most difficult language of any to speak. Then he would find no railroads, no coaches, few or no inns, no books or newspapers, bad lodgings and worse food. He would have to travel on horseback or on foot. Mr. Latouche chose the former, and apparently got on from place to place with a moderate degree of ease. But we must remember that the whole of this work has been written since his return to this country; that he made no notes of his journeys, and put down no passing impressions; and we all know that, in such a case, we are apt, because we are willing, to forget what was most disagreeable, or, at least, to push it out of sight. So, probably, this is a more philosophically cheerful book than it might have been, and, if we knew all, unless misanthropically inclined, we might feel still less disposed than we do to devote a long holiday to the interior of Portugal. He does say that he "travelled over many dreary leagues of road, on which he would be sorry to ask for the reader's company"; and is not that enough? We are proportionately thankful to Mr. Latouche for describing to us a country that we never intend to visit.

Our author began his tour at Vigo, where he bought an Andalusian horse, engaged a sort of guide, and made for the northern frontier. His first experience of the mixed and various races that make up the Portuguese nation, was of the Galicians—the most uncouth of the whole, so uncouth that everything bad is, according to the common proverb, "Galician." Further on, he had occasion to test the hospitality of the people. His horse was tired: he met a farmer, and asked him where he could find shelter for the night. The farmer offered to take him to a house. They arrived at the door. "Why," I said to him, "this is a private house." "It is the house of your excellency," said the farmer, as he stood uncovered, with the true courteous hospitality of an old-fashioned Portuguese." After this anecdote—which is a characteristic one—we begin to think we might like these people, although not perhaps their country, and when we read of the innocent superstitions of this good and hospitable man, who believed firmly in were-wolves, and witches, and warlocks, and told our traveller a horrible tale of his own experience therein, we feel sure we should like him. What a delicious contrast to a *Saturday Reviewer*, or to a blue-stocking attendant at the lectures of the Royal Institution!

Travelling with the author we arrive at Porte de Lima, where he saw a "festa"—

"It was a 'festa,'—a holiday—and the peasantry were all in their holiday dresses; the women very gaily attired, with embroidered muslin kerchiefs on their heads, over which is worn the heavy, black, Spanish-looking hat, with ornaments of floss silk made to curl and to look like a black ostrich feather. The costume of the women varies slightly in almost every parish of the kingdom; but it generally consists of an ample serge petticoat, descending to the ankle, and gathered round the waist into innumerable pleats, a close-fitting bodice (either black or gaily-coloured) over a linen shirt showing white on the shoulders and the arms, with a bright-coloured kerchief, commonly red, or orange, or blue, crossed over the breast. All this makes a picturesque costume which well suits the comely, buxom, black-haired peasant women of the Minho province, with their rich olive complexions and fine eyes. The women have retained their national dress, and in the remoter parts, the men also; but in many places the latter are less conservative, and wear *wideawake* hats, trousers, and short jackets, in lieu of the old national costume.

"The women use their peculiar peasant jewellery of ancient Moorish design, on feast days only. Heavy necklaces of complicated pattern suspend huge heart-shaped lockets on their breasts; in their ears are heavy pendent earrings. One woman will often wear three or four such necklaces of gold, of a standard of not less than twenty or thirty pounds worth of gold ornaments."

Keen observations of the characteristics of this people increase as the author journeys onwards. He found many traces of the Moors throughout the rural districts. Moorish jewellery everywhere, Moorish manners and customs, of which we have many illustrations, Moorish words and here and there, inhabitants of distinct Moorish descent. The Romans are to be traced with equal certainty. The ox-cart is the old Roman ox-cart, the plough the old Roman plough, while the boats at Oporto are Phoenician. Some peculiarities are strictly national, and cannot be explained. The Portuguese are so refined that, in some parts of the country, they will not mention either a pig or a dog by name,

* *Travels in Portugal*. By JOHN LATOUCHE. With Illustrations by the Right Hon. T. SOTHERON ESTOURNÉ (Ward, Lock and Tyler.)

and this curious tendency, we are told, applies to a hundred other words. The Jews have also exercised a powerful, and in some places a dominant influence upon the race. There is great ignorance, but our author says:—“Although a stranger might think, at first sight, that their religion sits loosely on the Portuguese, he would be much mistaken. They are not a bigoted people, but they are deeply imbued with an earnest spirit of religion.” Now let us see the better middle class at home—

“The larger of the country towns have streets full of gentlemen’s houses; and here vegetate, from year to year, families who are just rich enough to live upon their incomes without working. To live, indeed, as the Portuguese do in such towns, need cost but little. A large house, with a plot of cabbages—a *kale yard*—behind it; with whitewashed walls, floors uncarpeted, a dozen wooden chairs, one or two deal tables; no fire-place, not even a stove, either in sitting-room or bedroom; no curtains to the windows, no covers to the tables; no pictures on the walls; no mirrors; no table pleasantly strewed with books, magazines, newspapers, and ladies’ work; no such thing visible as a pot of cut flowers; no rare china, no clocks, no bronzes—none of the hundred curiosities with which, in our houses, we show our taste, or our want of it, but which either way give such an individual character and charm to our English homes. All these negatives describe the utterly dreary habitations of the middle-class Portuguese. For occupations, the women do needlework, gossip, go to mass daily, and look out of window by the hour. Except the one short walk to church at eight o’clock in the morning, a Portuguese lady hardly ever appears in the streets. As for the men, they lounge about among the shops, they smoke innumerable paper cigarettes, they take a ‘siesta’ in the heat of the day.”

Mr. Latouche gives a good description of the national modes of mourning and of courtship, which we would quote if we could. Let us, instead, take the reader to the finest port wine district—

“All over the sides of each acclivity, stone terraces have been built, in lines running parallel with the horizon; and in the poor, schistous soil thus kept from being washed away by the rains of winter, the vines which make port wine are grown. The lines of terrace are in most places separated from each other by only a few yards; and the effect of them would be shown on paper by representing the hills first, and then drawing over their surface innumerable faint horizontal lines with a pencil. Artistically the effect is hideous; its singularity is its only attraction. A new and strange aspect is given, not to a single hill or valley, but to a whole range of mountains; and if Portugal were to lapse into an uninhabited wilderness to-morrow, this monument of man’s accumulated handiwork would probably outlast every single work of Roman, Goth, Saracen, or Portuguese.”

The reader can see what a readable and fresh book this is. We are glad to have read it if only to have been favourably impressed with the character of the people. Mr. Latouche speaks well of them, and few travellers can have had such opportunities of judging as he has had. He speaks well also of the Government, excepting that of the town councils. He writes throughout as a Liberal.

BIBLICAL EXPOSITION.*

The tendency of late years, which has been to present in the most compendious form the latest results of inquiry in all departments, has recently had full application in the field of Scripture knowledge. “The Bible Educator” was a very daring attempt to bring the learning looked up in large works such as the “Bible Dictionary” into an accessible shape for those whose means are not large, and it has justified in great measure the high position which at the outset its projectors were inclined to claim for it. The fourth volume is now before us, and contains a selection of most admirable papers. Foremost amongst these are perhaps Major Wilson’s on the “Geography of the Bible,” which present in the most pleasant style the results of the recent survey, and illustrated as they are with excellent engravings from the Palestine Exploration Photographs are such as could not hitherto have been found in a monthly magazine published at the price. Mr. W. Carruthers also gives a series on the botany of the Bible—showing no doubt, as the editor says in his Preface, knowledge and the gift of systematising fairly, but every way bald and poor, lacking wholly the literary colour and picturesque grace which men like Canon Tristram have associated with the natural history of the Bible. These articles, we think, have been almost the one weak point of the “Educator.” Much better are Mr. Moulton’s on the Animals of the Bible. Mr. Eustace R. Conder has shown deep research and great tact in his paper on the Books of the New Testament—that on St. John being, to our thinking, singularly able and as exhaustive as the limits would admit. Mr. F. R. Conder is very interesting on the weights

(1) *The Expositor*. Edited by the Rev. SAMUEL COX. Vol. I. (Hodder and Stoughton.)

(2) *The Bible Educator*. Edited by the Rev. Professor Plumptre, M.A. (Cassell and Co.)

and measures of the Bible; and altogether the contributions have been up to a high standard, especially those of the editor, Professor Rawlinson, and Dr. Vaughan, who is admirably clear and satisfactory in his explanations of difficult passages. Notwithstanding a slight want of system in the plan of the work, it is very complete and thorough, the editor having managed to make up so far by careful and exhaustive indexes of subjects, passages referred to, &c.

“The Expositor” does not aim at the same popular character as “The Bible Educator,” and dispenses wholly with the aid of engravings; but it is written in a very attractive and forcible manner, and may be read with interest by those who are not scholars. Mr. Cox has not only managed to draw round him a company of able men; but he keeps them surprisingly well in hand. Several papers of great interest have appeared since last we noticed the monthly issues. More particularly we may refer to that of Professor Plumptre on the writings of Apollos; his argument being that Apollos was the author of “The Wisdom of Solomon,” and the “Epistle to the Hebrews.” Much in the way of internal evidence, correspondence in style, and even individual words used in a special and characteristic way, is adduced in support of the view; but Professor Plumptre puts forth his theory so far tentatively. He has gone into the matter with great care, finding much here and there in minute points that most students have missed. The Professor, however, takes care not to lay too much stress on the mere use of words. He says on this point:—

“I do not wish to lay too much stress on resemblances in less characteristic words which may seem to be the common property of a given school or period; but those which follow, as found in both books, are at least sufficient to show that both belong to the same period and to the same school. Like coincidences would, if I mistake not, be admitted to have weight in determining the authorship of one of the doubtful plays of Shakespeare, or an anonymous poem ascribed to Milton.”

And an argument is very acutely drawn in favour of Apollos by the very element of self-suppression which can be identified with him. Professor Plumptre writes:—

“I venture to think with Alford, on the hypothesis that Apollos was the writer of the Epistle to the Hebrews, that we have in this self-suppression an explanation of the absence from that Epistle of the name of the writer at least as satisfactory as any of those which have been given on the assumption that St. Paul, who had proclaimed that his signature was the token in every Epistle (2 Thess. iii. 17), made this an exception to the rule, and for once wrote anonymously, and in a style utterly unlike that which he habitually used. The earlier treatise had been anonymous, so also should be the latter. Apollos was content, now as before, to sacrifice praise and fame rather than incur the risk of once more being set up as the leader of a school against the master whom he honoured. There was a truer immortality to be obtained, a more everlasting memorial to be left behind him, than that after which he had once passionately thirsted (Wisd. viii. 13). I see in this, also, the solution of what would otherwise be a somewhat difficult problem. If there is any one Epistle in which, from its treatment of the higher mysteries of faith, we should have expected stress to be laid on the attainment of wisdom, it would have been this to the Hebrews. And yet, singularly enough, that word, in all its forms, is conspicuously absent from it. It is as though the writer deliberately turned away from it, even when, as in vi. 14, it lay directly in his path, lest it should prove once more a stumbling-block to himself and others.”

We should not omit to mention a very ingenious short paper by Mr. Cox on the “Young Man in the Linen Cloth,” whom Mr. Cox identifies with Mark, the writer of the Gospel in which the reference occurs, and shows very good grounds for it. Mr. Burton deals well with the “Human Element in the Gospels,” and Dr. Morison still carries on his “Commentary on the Epistle to the Hebrews.” On the whole we regard the “Expositor” as a very valuable work, and we think that instead of falling off it has gained, as it has gone on, in instructiveness and in interest.

GODET ON ST. LUKE’S GOSPEL.*

Valuable as are the many foreign commentaries on Holy Scripture which the Messrs. Clark have put into the hands of English theologians, few of them equal the volumes now before us. The author is in no respects inferior to his learned neighbours of the German Universities, while in some respects he is greatly their superior. Possibly his French soul would find it as difficult to be cumbrous and obscure as the German nature finds it to be terse, clear, and vivacious. Be that as it may, English

* A Commentary on the Gospel of St. Luke. By F. GODET, Doctor and Professor of Theology, Neufchâtel. Vol. First, translated from the Second French Edition by E. W. Shadwell, B.A., Newbury. Vol. Second, translated by M. D. Cusin. (Edinburgh: T. and T. Clark.)

readers will not find their patience taxed in studying M. Godet’s pages, and in painful endeavours to discover their meaning. And these pages, with all their learning and close criticism, are suited to a larger circle of readers than are many commentaries. “The work is addressed in general (to use the author’s own words), to those readers of culture, so numerous at the present day, who take a heartfelt interest in the religious and critical questions which are now under discussion. “To meet these requirements, a translation has been given of those Greek expressions which it was necessary to quote, and technical language has as far as possible been avoided. “The most advanced ideas of modern unbelief circulate at the present time in all our great centres of population. In the streets of our cities, working men are heard talking about the conflict between St. Paul and the other apostles of Jesus Christ. We must therefore endeavour to place the results of a real and impartial biblical science within reach of all. “This commentary has been written, not so much with a view to its being consulted, as read.”

Minute criticisms on the opinions of the school which fondly and vainly arrogates to itself the title of “critics,” are reserved for the most part for long notes which are added to the exposition, and so printed as not to interfere with its continuity. The extravagances which some of these notes bring to light are such that Englishmen would say they are incredible. For example—Volkmar, so often quoted as an authority by the author of “Supernatural Religion,” alleges that Mark intended the blind man at Jericho to be the type of the Gentiles who seek the Saviour. Hence the name Bartimeus—Timeus coming, according to him, from *Thima*, the unclean. And the company who followed Christ, and who wished to impose silence on the man, are types of the Judeo-Christians, who denied to the Gentiles access to the Messiah of Israel. Luke omits the name Bartimeus, because he is offended at finding the Gentiles designated as impure beings. Luke places the miracle before entering Jericho, because he distinguishes the healing of the man from that of his paganism, which shall be placed after, and that in the salvation granted to Zacchaeus; the blind mendicant being thus, in the words of Volkmar, “cleft into two halves by Luke.” Zacchaeus the *pure*, is the counterpart of Timeus the *unclean*. “Of its kind,” well may Mr. Godet say, “this is the climax. Such is the game of hide-and-seek which the evangelists played with the churches on the theme of the person of Jesus.” Volkmar is not alone in this game of hide-and-seek. In the matter of Timeus and Zacchaeus, Keim, whose “Jesus of Nazara” has now been translated into English, “reaches the height of Volkmar.” For Matthew’s two blind men Luke substitutes one, according to Keim, because he thinks right to reproduce the other in the form of the person of Zacchaeus. Timeus (the impure) becomes Zacchaeus (the *pure*), the impure pure! And after all both are inventions. The counterparts are imaginary! Such criticism may well be called “the masterpiece of arbitrariness.” And it is on the strength of such criticism that we are called to renounce the interpretation of eighteen centuries, which has regarded the gospels as historical, and to adjudge them to be a bundle of fancies and fables.

In an “Introduction” of fifty pages, M. Godet discusses—(1) The earliest traces of the existence of the Gospel by Luke; (2) the question of the authorship of the Gospel; (3) the circumstances in which the Gospel was composed, its readers, date, locality, design, and these different views which criticism has taken of these various questions; (4) the ideas which scholars have formed of the sources whence the author derived the subject-matter of his narrations; and (5) the documents by means of which the Gospel has been preserved to us. The evidence forthcoming in regard to some of these matters is imperfect and conjectural, but more than sufficient to utterly overthrow what our author fitly calls the *πρώτον γένεσις* of the Tubingen School, the opposition in principle between Paulinism and Jewish Christianity.

BRIEF NOTICES.

The Dramatic Works of William Shakespeare. Vol. III. (George Bell and Sons.) This is another volume of the Aldine edition, and compares favourably with those which have gone before it. It contains only three plays—*King Henry the Eighth*, *Troilus and Cressida*, and *Coriolanus*. We have already remarked on the unsystematic plan of the work, so far as arrangement into volumes is concerned; but in every other respect this edition is

really admirable—carefully edited, with introductions, notes, &c., we are assured it will prove a great boon to many.

The Poetical Works of Thomas Campbell. Edited by his nephew-in-law, the Rev. ALFRED HILL, M.A., Worcester College, Oxford. With a sketch of his life by WILLIAM ALLINGHAM. (George Bell and Sons.) This is a new volume of the Aldine series of poets, and it is every way as neat in get-up as its predecessors. Campbell was one instance of a man who occasionally came near to producing first-class work, and yet has never been received into the first rank of poets. He was musical, clear, and graceful always, but he wholly lacked strength or dramatic force, and was more intent on finish than on inspiration. Indeed, if he had been inspired in any high sense he could never have done some of the work he did. Whole sections of the "Pleasures of Hope" and "Gertrude of Wyoming" prove that he was more an eloquent elaborator than an inspired poet. But in some of his shorter pieces, as for example "The Battle of the Baltic," "Ye Mariners of England," and "The Wounded Hussar," he showed a fervour of lyrical passion employed to lighten up patriotic or social themes, which suffices to mark him out among the English poets of his time. Such poems as "Old Dog Tray," show peculiar power of pathos and homely incident. The poems have been very well edited; by arrangement with the publishers the present edition has been made quite complete; and Mr. Allingham's life, though it does not exhibit great depth, is full of cultivated remark, and a due appreciation of the subject. Altogether it is the neatest edition of Campbell we have seen for a long time, and have no doubt that it will find many buyers.

The Verity of Christ's Resurrection from the Dead. An Appeal to the Common Sense of the People. By THOMAS COOPER. (Hodder and Stoughton.) Mr. Cooper has in this little volume followed up in the best manner his lectures entitled, "The Bridge of History." He has looked at the subject from his own point of view, and really adds to the stock of effective arguments on the subject. It is unnecessary to say that he is often very piquant and original, he develops his ideas with a strictness of coherence which is in the best sense logical; but he knows so well how to relieve dry argument by happy instance and anecdote, that nothing could be further from being dry.

Social Prayers for Five Sundays. By the Rev. JOSEPH MILLER, M.D. First Series. (Williams and Norgate.) Mr. Miller has done a difficult task well, so far as mere care and literary culture could avail. He is a Presbyterian, and tells us that—"These prayers are offered by the author as a first, "it may in some respects be a very imperfect, contribution to the improvement of the devotional services in the Presbyterian Church." Much has already been done in this direction, and Mr. Miller's little book may help the movement, though we fear the prayers are too stiff and formal for those who have been long accustomed to extempore prayers. They are well written, and have style, if they sometimes seem a little wanting inunction.

The Children's Service Book, for Church and Home. With Chants, Hymns, Tunes, and Sermons. By the Rev. H. MARTYN HART, M.A., Blackheath. (Daldy, Isbister, and Co.) Mr. Hart simply re-writes the English service for children, shortening and simplifying in some respects; and no doubt his plan will find countenance in many quarters. The selection of hymns and tunes—the most important part of the book—has been done with great taste and care. The sermons given are simple and evangelical, but are cast too much in the confirmed Church of England style to be so effective with the young as they might be. In the mode in which the anecdotes are told, there is such an evident condescension to lower capacities as must inevitably militate against full effect. How few have the power of accomodating without condescending! The volume is well printed, and every way beautifully got-up. We observe several small misprintings and mispointings in the hymns.

Lectures to my Students. By C. H. SPURGEON. First Series. (Passmore and Alabaster.) We have read this work with a feeling very nearly approaching to delight. Nothing that Mr. Spurgeon has printed has so thoroughly pleased us, and few of his works are calculated to be of greater practical service. It abounds in words of wisdom. It is rich in humour, but richer in human and spiritual experience. We might say more, but Mr. Spurgeon shall describe the lectures himself—

"My college lectures are colloquial, familiar, full of anecdote, and often humorous; they are purposely made so, to suit the occasion. At the end of the week

I meet the students, and find them weary with sterner studies, and I judge it best to be as lively and interesting in my prelections as I well can be. They have had their fill of classics, mathematics, and divinity, and are only in a condition to receive something which will attract and secure their attention, and fire their hearts." There are thirteen lectures in this volume, and they range over wide ground. There are such subjects as the "Minister's Private Prayer," "Sermons," the "Voice," "Impromptu Speech," and there are "Ministers' Fainting Fits," and "To Workers with Slender Apparatus." Perhaps we have most enjoyed reading the "Ministers' Fainting Fits," although there is, perhaps, less humour in this lecture than in others. Depression of mind is not a thing to be very humorous about. We all know Mr. Spurgeon's style, but we feel that we owe it to the reader to quote something from this book. It shall be from the lecture just referred to, the subject being one of the causes of fainting by the way, and appropriate to the holiday season:—

"To sit long in one posture, poring over a book, or driving a quill, is in itself a tax on nature; but add to this a badly-ventilated chamber, a body which has long been without muscular exercise, and a heart burdened with many cares, and we have all the elements for preparing a seething cauldron of despair, especially in the dim months of fog—

'When a blanket wraps the day,
When the rotten woodland drips,
And the leaf is stamped in clay.'

Let a man be naturally as blithe as a bird, he will hardly be able to bear up year after year against such a suicidal process; he will make his study a prison and his books the warders of a gaol, while nature lies outside his window calling him to health and becoming him to joy. He who forgets the humming of the bees among the heather, the cooing of the wood-pigeons in the forest, the song of birds in the woods, the rippling of rills among the rushes, and the sighing of the wind among the pines, needs not wonder if his heart forgets to sing and his soul grows heavy. A day's breathing of fresh air upon the hills, or a few hours' ramble in the beech woods' umbrageous calm, would sweep the cobwebs out of the brain of scores of our toiling ministers who are now but half alive. A mouthful of sea air, or a stiff walk in the wind's face, would not give grace to the soul, but it would yield oxygen to the body, which is next best.

'Heaviest the heart is in a heavy air,
Ev'ry wind that rises blows away despair.'

The ferns and the rabbits, the streams and the trout, the fir-trees and the squirrels, the primroses and the violets, the farmyard, the new-mown hay, and the fragrant hops—these are the best medicine for hypochondriacs, the surest tonics for the declining, the best refreshments for the weary. For lack of opportunity, or inclination, these great remedies are neglected, and the student becomes a self-immolated victim."

There are many autobiographical references in this volume, some of them of peculiar interest.

Miscellanous.

PROTESTANTISM IN BELGIUM.—A correspondent of the *Daily News* writes:—"One outcome of the recent religious disturbances in Belgium deserves more attention than it has as yet received, more especially as changes in the opposite sense which occur in England are trumpeted abroad with more noise than in most cases they merit. It appears that a few days ago M. Frère-Orban, the most important member of the Liberal party, formally and officially announced his adhesion to the Protestant religion. At the same time, the heads of three other leading families of the province of Liège, one of whom, M. de Rossius, represents the city of that name in the Belgian Chamber, joined M. Frère-Orban in publicly affiliating themselves to the Reformed Church. This open desertion of Catholicism has, as may be imagined, caused no small scandal in the clerical world, and its principal organ in that district, the *Gazette de Liège*, with a zeal which it now doubtless regrets, was desirous of treating the story as a calumny, and declared that though it might be possible for a few uneducated beings with nothing to lose (*miserables déclassés*) to forsake the Church in which they had been born, that men of the position of M. Frère-Orban, M. de Rossius, and the other leading families of the country should publicly proclaim themselves renegades, was impossible. After many more remarks in the same tone—which did more harm than good to the cause of the Roman Catholics—the clerical organ had at length to admit the truth of the statement it had so eagerly contradicted. It now remains to be seen, in the event of a change of Ministry—a not improbable event when the second half of the Chamber comes to be renewed, as it must be next spring—whether M. Frère-Orban's Protestantism will prevent his resuming his place as principal Minister in a Catholic country."

NEW FOREIGN POSTAGE RATES.—A notification has been issued by the Post Office that the new rates agreed upon by the International Postal Conference at Berne, in October last, will come into force on the first of July next, as regards all the States in the Union save France, where the rates do not take effect till January, 1876. The Union comprises the whole of the European States (except Spain), the United States of America and Egypt. The international scale of postage from the 1st July will be 2½d. per half-ounce for letters, 1½d. for post cards, 1d. per four ounces for newspapers, and 1d.

for 2 ounces for printed papers, patterns, and legal and commercial documents. By France the rates range from 2½d. to 6d. per half-ounce for letters, 1½d. to 3d. for post cards, 1d. to 2d. for newspapers, 1d. to 2d. for printed papers, &c. In Germany and the United States the new tariff shows a reduction from 3d. to 2½d. on half-ounce letters; for Russia, Sweden, and Norway, from 5d. to 2½d.; for Portugal and Italy from 6d. to 2½d.; and for Egypt, from 10d. to 2½d.; Alexandria from 8d. to 2½d. Registration will be available in all cases at the uniform rate of 4d. per letter. The notice gives a detailed definition of printed papers, legal and commercial documents and patterns of merchandise. Under "printed papers" are included stitched or bound books, pamphlets, music, visiting cards, circulars, catalogues, prospectuses, announcements of various kinds, and photographs. These must contain no writing, figure, or mark beyond a stroke calling attention to a particular passage. Circulars may indicate their origin and date with the sender's name and profession. Stock or share lists, prices current, &c., may have prices added in writing. The rules as to patterns are—(1) They must be placed in bags or boxes or in envelopes, the fastenings of which are removable so as to admit of an easy examination. (2) The patterns or samples must not have any saleable value, nor bear any MS. writing other than the name, or the trade or profession, of the sender, the address of the packet is intended, a manufacturer's or trade-mark, numbers, and prices. (3) These articles must not be introduced into a letter or into a packet of any other kind. In deference to the continental usage a maximum weight is prescribed for patterns of half-a-pound, and for printed matter of two pounds. Stamps of the value of 2½d. have been issued for the new international rate, and foreign post-cards are obtainable with an impressed stamp of 1½d. The additional rates payable *via* France may be paid by affixing stamps to the face of the post-cards.

GARDEN PARTIES are now thoroughly acclimated in England, notwithstanding our proverbial atmospheric vicissitudes, and the month of June, when the season is at its height, is the time when this agreeable and rational method of intercourse most obtains. By this agency Mr. and Mrs. C. E. Mudie were able to invite last Wednesday a large number of friends to meet the professors of the various London colleges in their charming grounds at "The Limes," Muswell-hill. Happily, the weather was fine, and some two or three hundred ladies and gentlemen from all parts of London, and representatives of all sections of the Christian Church, availed themselves of Mr. Mudie's genial hospitality to enjoy a few hours of social intercourse and agreeable relaxation. Of a more public nature was Sir John Bennett's garden party on Saturday at the Banks, Mountfield, Sussex, to meet the Lord Mayor and sheriffs of London and the mayor and corporation of Hastings. Sir John's seat is only some half-a-dozen miles from this popular watering place, and on going thither the Lord Mayor was revisiting scenes with which a long residence at Hastings has made him familiar. To cater for some 600 guests was a serious responsibility, which Sir John not only undertook, but very successfully carried out. They were carried down to Battle by special train. Here vehicles were in waiting to convey the entire party to The Banks, the cavalcade forming in line at Battle Abbey, which was hurriedly inspected by the chief visitors. The people of all the country round flocked in to see this animated procession—the civic dignitaries being in semi-official state. The charming grounds of The Banks, which are surrounded by woods and hopfields, were broad enough to receive this formidable host of holiday-makers, for whose comfort and relaxation the most ample provision was made. A spacious marquee, where a cold collation was provided, received the whole, and here, after a satisfactory repast, an hour or two was spent in doing honour to the Lord Mayor and his brother municipal authorities, as well as to their hospitable entertainers, Sir John and Lady Bennett. The company comprised a number of gentlemen and ladies distinguished in literature and art. The lovely weather materially enhanced the enjoyment of the trip. As the evening advanced Sir John's numerous guests were conveyed back again to Battle. Some few proceeded to Hastings to spend the Sunday, but the greater part returned by special train to London after a day of most agreeable recreation.

CHRISTIANITY IN INDIA.—A meeting of the Anglo-Indian Christian Union took place on Tuesday at the London Tavern, the Right Hon. Lord Lawrence, G.C.B., G.C.S.I., in the chair. [The chairman said that it was only last year that the idea of having a special mission during the winter months was started, and the advantages to the missionaries of working only during the cool weather were so evident that two gentlemen were at once sent out. The Rev. Mr. Somerville was one, who has now returned, and the other was the Rev. Mr. Fordyce, who is still in Madras. The success of these gentlemen has been so great that this year the society intends sending a far larger number over, but the great difficulty the committee has to deal with is that of finding gentlemen fitted for the task. The Rev. Mr. Somerville said that, allowing for the journey there and back, he had been in India on his mission about 156 days, and when he told his audience that he had assisted at no less than 351 services during that time, they would see he had not been idle. He spoke of the great kindness with

which he had been received, not only by the Europeans, but by the natives; and he said that at Agra the heathen natives after hearing his first service requested him to go there again to preach to them. He went to India in an undenominational character, and the consequence was that all sects and all Christian religions came to hear him and worshipped under one roof, a thing they probably never had done before. The division in the Christian ranks was the one great thing to be overcome, for the heathens were not readily converted to a religion in which they saw so many opposing parties. Another great obstacle to the spread of Christianity was the bad example set by a few of the Europeans who led very dissolute lives. In the speaker's opinion the state of things in India is very critical. He said, as far as he observed, the Hindoos hate the English, and express this hatred whenever they have an opportunity to do so. In this they were unreasonable, for the English Government is an incalculable blessing to the country; but the Hindoos are blind to the advantages, and see only the disadvantages. This growing disaffection could not be shown openly yet, for the Hindoos have no weapons, firearms having been taken from them after the mutiny of 1857. The English were, however, supplying them with a new weapon, popular education. It would show to what extent education had been carried when he stated that the natives understood his discourses given in English. Natives were gradually pushing themselves into all the public works and offices, and if religion, which at present is not touched upon in Indian schools, were not taught to them to make them grateful for the education given them by Europeans, they would most likely turn that weapon against their benefactors with results that would startle nearly everyone. A prayer was offered for the success of the Union, and, after a vote of thanks had been given to the chairman and to the Rev. Mr. Somerville, the meeting concluded.

Gleanings.

AMERICAN EDITORS AND POETICAL CONTRIBUTORS.—Persons sending us poems will please write on only one side of the sheet, and use white paper, so that if the article is not accepted we may use the opposite side of the paper, and thus some good may come of the poem.—*Old City Derrick*. “We have received a poem of which the last stanza is as follows:

But should I unsuccessful prove
In all the fond intrigues of love—
Should they despise me and my wealth,
I'll buy a gun and shoot myself.

On the whole we think it is the best thing the author can do. We particularly admire the last line.—*Cincinnati Enquirer*.

MORE WITTY THAN COMPLIMENTARY.—A story about an ex-Chancellor of the Exchequer is going the rounds. At a dinner party under the hospitable roof of the right hon. gentleman, the conversation turning upon the introduction of many unnecessary passages in the marriage service, the ex-Chancellor of the Exchequer referred to the absurdity of a man who had no property whatever gravely declaring that he endowed his bride with the whole of his possessions! “Now, when I married,” said he, “I hadn't a shilling in the world.” “But,” chimed in his wife, “you had your splendid talents.” “Well, but I didn't endow you with them,” was the smart rejoinder.

AN EGYPTIAN STORY.—The *Levant Herald* relates the following story:—“Kessim Pasha, when Minister of War for Egypt, was very particular in regard to the personal appearance of his officers, and issued stringent orders that they should never appear unshaved in public. One day he met upon the streets a lieutenant who had bearded the Pasha and disregarded his order. ‘To what regiment do you belong?’ demanded the indignant Minister. ‘To the —— regiment at Abassueh,’ responded the frightened lieutenant. ‘Get into my carriage at once, so that I can carry you to the encampment, and have you publicly punished,’ was the stern command which followed. The young man obeyed, and the twain rode along gloomily enough for some time, when the Pasha stopped his carriage and entered a shop for a few moments, to make some trifling purchase. Seizing the opportunity, the culprit sprang from the vehicle, darted into a neighbouring barber's stall, and regained his post before the return of his jailor, minus his beard. For the remainder of the route, the officer buried his face in his hands and seemed the picture of apprehension. Abassueh was reached at last, and all the officers were assembled to witness the degradation of their comrade, who all the while kept well in the rear of his chief. ‘Come forward, you son of a dog!’ cried the irate Pasha—when there stepped before him an officer with a face as clean as a baby's, and a look of the most supreme innocence. His excellency gave one long look of blank astonishment, and then, with an appreciative smile breaking over his war-worn features, turned to the assembled officers, and said “Here, gentlemen, your old minister is a fool, and your young lieutenant is a captain.”

HYPNOTIC CHLORAL.—The *Lancet* prints a warning against the habitual use of the now fashionable hypnotic chloral. Because it does not produce the immediate evil consequences due to opium and is a far more powerful sedative than bromide of potassium, it has become popular, and is even, as the *Lancet* deplores, largely recommended

by medical men. It has taken its place in the medicine chest and on the dressing-table, and is often employed without advice or precaution. In some cases, the use of it has resulted in death in healthy persons, and in other cases its action has given play to diseases which have proved fatal, although without its aid they would not have done so. But these cases are too rare to have the effect on the public which in professional eyes should be assigned to them. Still, where no such immediately serious consequence ensues or is to be apprehended, the habitual use of chloral cannot fail to be attended by injury to the nervous system. As the *Lancet* explains, in sleep the sensory recipient and lower motor centres are separated from those of consciousness and will, with which during the waking state they are in such close connection. This separation can only take place under certain conditions, which vary much in different individuals. Chloral introduces an artificial influence, and separates forcibly those functions of the nervous system which would otherwise have been linked together. It stills unpleasant emotion—removes disagreeable sensation—paralyses the will. This can hardly occur repeatedly without some permanent effect. Each region of its influence presents an example of perverted action. The will becomes weakened; emotional manifestations are in the chloral-drinker more easily produced; the evidence of the senses is perverted, and their action is no longer under the same control of associated impressions. All influences of a depressing character are felt more keenly. The sufferer becomes “nervous,” emotional, hysterical. Neuralgia and other sensory disturbances become frequent, and with them various paretic phenomena depending chiefly on defective will. Ultimately still graver consequences may result. Delirium, imbecility, and paralysis of the pharynx and oesophagus are among the symptoms which have occurred in recorded cases, and which have ceased when the habitual dose was discontinued. All the time the supposed need for the sedative increases, the craving for it may become as intense, as intolerable, as in the case of opium—the patient moaning for the chloral, which he can hardly swallow; and sleep gradually becomes almost impossible except under artificial influence.

—*Pall Mall Gazette*.

AS IT IS.

In 'THE TIMES' of Jan. 7th, Dr. HASSALL writes:—

“I have made a further analysis of tea; of 18 samples, all were found to be adulterated. They were all artificially coloured with Prussian blue, turmeric, & a mineral powder. The substances used in facing tea serve no useful purpose, but render practicable other adulterations.” *A. H. HASSALL, M.D.*

3,248 AGENTS—Chemists, Confectioners, &c. in every town sell HORNIMAN'S PACKET TEA.

AS IT OUGHT TO BE

“At the Docks, where Horniman's Teas are in bond, I took samples from original chests, which I analysed & found perfectly pure, and free from the usual artificial facing: the quality being equally satisfactory.” *A. H. HASSALL, M.D.*

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

BAINES.—June 26, at Dane Hills View, Leicester, the wife of G. H. Baines, of a daughter.

MARRIAGES.

GILCHRIST—CRAIK.—June 23, at Park Church, Highbury, by the Rev. Dr. Edmond, James Gilchrist, Esq., M.D., Dumfries, to Mary, only daughter of Charles Craik, Esq., of Southgate-road, De Beauvoir-town.

MELDRUM—HOLT.—June 24, at the Methodist New Connexion Chapel, Eccles, by the father of the bridegroom, assisted by the Rev. W. J. Townsend, James Jones, eldest son of the Rev. Samuel Meldrum, of Leeds, to Mary Helen, younger daughter of Mr. W. Holt, of Abbey Grove, Eccles.

HENRY—BALLANTINE.—June 26, at Cambridge Heath Congregational Church, by the Rev. William Marshall, assisted by the Rev. Matthew Davison of Clapton, John, eldest son of Mathew Henry, Esq., of South Hackney, to Mary Jane, eldest daughter of the late Robt. Ballantine, Esq., of Linton Lodge, South Hackney.

TWELVETREES—AUSTIN.—June 26, at Clapton Park Congregational Church, by the Rev. Frederick Austin, of Bridport, brother of the bride, William Harper Twelvetrees, of Voskresenskie, Russia, to Mary Adelaide, eldest daughter of the late Henry Collier Austin, Esq., Upper Clapton.

DEATHS.

BARNARD.—June 19, at Chatsworth House, Red Hill, the residence of his son-in-law, Mr. A. Benham, William Barnard, formerly of Stroud, in the 70th year of his age.

GIBBS.—June 19, at Church-street, Aylesbury, Mary, wife of Robert Gibbs, proprietor of the “Bucks Advertiser and Aylesbury News,” aged 49 years.

WOODWARD.—June 26, at 36, Dale-road, N.W., Maria ne Jane, third daughter of the late B. B. Woodward (Librarian to the Queen), aged 28 years.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospects free.—Chief Office, 2, Lancaster-place, Strand, W.C.

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded “Kinahan's LL Whisky.” Wholesale, 20, Great Titchfield-street, Oxford-st., W.

HOLLOWAY'S PILLS AND OINTMENT.—When the weather is hot it will be found that persons who suffer from swelled feet and ankles, varicose veins, ulcers, and sores of all kinds, and, in fact, from any skin disease, feel these complaints more troublesome and aggravating than at any other time of the year. They will soon find relief in the use of these remedies; for if the wounds or ulcers are dressed with this Ointment it at once soothes the irritability of the skin, causes the discharges to lose their acrimonious character, and lessens any inflammation that may be present. It cannot be too widely known that these twin remedies are the most powerful of antiseptics and anti-inflammatory agents we possess.

THROAT IRRITATION.—The throat and windpipe are especially liable to inflammation, causing soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use glycerine in the form of jujubes. Glycerine in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. 6d. and 1s. packets (by post 8 or 15 stamps), labelled “JAMES EPPS and Co., Homoeopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly, London.”

CAPTAIN ALLEN YOUNG, of the Arctic Yacht FOX, now of the Pandora, says, “BORWICK'S BAKING POWDER keeps well, and answers admirably for raising Bread without Yeast,” so that Crews of Ships on long voyages can always have fresh Bread, Tea, Scones, Norfolk Dumplings, and avoid Weviy Biscuits.

The Queen's private Baker says it is “a most useful invention.” Borwick's Baking Powder makes Bread and Pastry light and wholesome; and with it these articles can be made in a few minutes.

THE INSTITUTION FOR DISEASES OF THE SKIN, 227, Gray's Inn-road, King's-cross, is open on Monday and Thursday evenings from six till nine; the City branch, 10, Mitre-street, Aldgate, on Wednesday and Friday evenings. The initiation is free to the necessitous poor; payment is required from other applicants.

DELICATE CHILDREN.—Weakening diseases require tonic treatment.—The condition of the blood in children suffering from general debility, rickets, spinal disease, wasting, paralysis and consumption; from spasmodic croup, epilepsy, worms, weak eyes and all eruptions, is one of poverty, requiring a tonic to enrich it, and clear the system from all impurities. The best medicine for all the above ailments is Stedman-Phillips Tonic Drops, which will add colour to the cheeks and restore the little patients to robust health, and parents should not fail to give them a proper course. Prices 13*½*d. 2s. 3d. and 4s. 6d. Of all chemists, or a large bottle sent for 5s. P.O.O. by the Proprietor of Stedman's Teething Powders, the safest remedy of their kind for infants' teething. Depot, 74, East-road, London, N.

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The Principal—MR. PHILIP STEWART—will be happy to communicate with Parents and Guardians of Youth who are looking for a SELECT SCHOOL with a limited number of Pupils.

THE letter bearing my name in the “Guardian” of June 16 was an advertisement sent to the Publisher, to which the Editor has prefixed “Sir” and addressed it to himself. The letter of June 9 was a private one, commencing “Dear Sir,” and requesting the correction—of course without introducing my name—of the misstatement in the previous “Guardian” that the “boy O'Connor” was acquitted on the ground of insanity. The Editor changed it into a public communication by altering “Dear Sir” into “Sir”; and having thus dragged forward my name he identified it with that of the Queen's assailant by further altering the “boy O'Connor” into the boy “O'Conor.” I had changed my name from O'Connor to O'Conor to escape from the associations produced by the pretended attack on the Queen. The “Guardian” pursues me with those associations by similarly changing the name of the assailant. The statement that my manuscript was blotted is absolutely untrue. To incapacitate me from defending myself by advertising, bills for almost every penny that I owe, urging immediate payment, were showered upon me by the same post that brought the “Guardian” of June 9. Can the Editor of the “Guardian” prove by a single instance that the term “twisted,” applied by him to my writings just before the attack on the Queen was honestly used? The second appearance of the “boy O'Connor” was held out as a threat in the “Hornet” of Feb. 17, and in the “Manchester Evening News” of an immediately subsequent date, and took place when (I do not say because) I persisted in giving my own explanation of his conduct.

W. A. O'CONOR, B.A.

Manchester, June.

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"	11	Rev. T. MICHAEL, Halifax.
"	18	Rev. W. WOODS, Nottingham.
"	25	Rev. ARTHUR MURSELL, London.
August	1	Rev. ARTHUR MURSELL, London.
"	8	Rev. W. BROCK, D.D.
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For Subjects of Competition, Terms of Admission, &c., apply to the Resident Professors, at the College, Whalley Range, Manchester; or to the Rev. J. H. Gwyther, B.A., Lisard, Cheshire.

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